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DIODORUS

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AND

THE PELOPONNESIAN WAR.

A DISSERTATION

PRESENTED TO THE BOARD OF UNIVERSITY STUDIES OF
THE JOHNS HOPKINS UNIVERSITY FOR THE
DEGREE OF DOCTOR OF PHILOSOPHY

BY

EDWIN L. GREEN,

PROFESSOR OF GREK IN CENTRAL UNIVERSITY, RICHMOND, KY.

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DIODORUS AND THE PELOPONNESIAN WAR.

Diodorus, known as the Sicilian, was born in Agyrium, a city of Sicily (i 4, 4), in the early part of the first century preceding our era. Under Augustus he completed an universal history in forty books, to which he gave the name Βιβλιοθήκη Ἱστορική. This 'Historical Library'—for such it is—comprises the history of the world from mythical times to the year 60/59 B. C., and according to our author, it required the work of thirty years, the ransacking of Rome's great libraries, and journeys to Egypt and over much of Europe and Asia. His conception of history is excellent, and the breadth of his work is greater than that of any of his predecessors, inasmuch as it embraces also the history of Rome, L. O. Bröcker, *Mod. Quellenforsch. u. ant. Geschichtschreiber*, Innsbruck, 1882, p. 63. But the result does not justify the expectation. According to the great majority of investigators, Diodorus is nothing more than an excerptor, a sorry one at that: G. F. Unger, *Diodors Quellen i. d. Diadochengeschichte*, 1878, p. 370; F. L. Schoenle, *Diodorstudien*, Berlin, 1891, p. 1; C. Wachsmuth, *Alte Geschichte*, 95. H. Nissen is of the opinion that Diodorus shortened his sources, while he transferred their language into that of his own day, *Krit. Untersuch. ü. d. Quellen d. 4. u. 5. Dekade d. Livius*, 110–113. Investigators state that Diodorus uses only one source for the events of any period, though they are agreed that this is always a good one, and that he endeavors to secure a contemporary writer of the time, Unger, l. c.; J. Pohler, *Diod. als Quel. z. Gesch. v. Hellas i. d. Zeit. v. Thebens Aufschwung*, Cassel, 1885, p. 11; Wachsmuth, l. c.

Diodorus has been for many years a favorite with makers of dissertations, and his sources have in consequence been very thoroughly sifted. The pamphlet of C. A. Volquardsen, *Untersuch. ü. d. Quel. d. gr. u. sicil. Gesch. b. Diod.*, B. xi bis xvi, Kiel, 1868, has had great influence in determining the method of

investigation of others and their results. There is little dissent from the almost universal contempt for Diodorus. Voices of protest have been raised by Bröcker, l. c.; R. Neubert, *Spuren selbständiger Thätigkeit b. Diodor*, Bautzen, 1890; A. Holm, *Gesch. Siciliens*, ii 360 (though he has since changed his views, *Hist. of Greece, Eng. trans.*, ii 101); E. A. Freeman, *Hist. of Sicily*, ii 162 N. 1; iii 1 N. 1. C. G. Heyne, at the close of last century, believed that the writers named from time to time were authorities for the preceding period, *De Fontibus et Auctoribus Historiarum Diodori* (in *Dindorf edit.*). He is followed in the main by G. Grote.

As far as concerns the Peloponnesian War, the opinion of Volquardsen has prevailed, that Diodorus drew his narrative from Ephorus and Timaeus: Wachsmuth, l. c., 101; G. Busolt, *Gr. Gesch.*, ii 105-6; L. Holzapfel, *Untersuch. ü. d. Darstell. d. gr. Gesch.*, Leipzig, 1879, pp. 18, 41; W. Collmann, *De Diodori Sic. Fontibus*, Marburgi, 1869. Holm, *Hist. of Gr., Eng. tr.*, ii 508, follows Breitenbach and assigns the latter part of the narrative, xiii 45-107, to Theopompus. Freeman can see no reason why Philistus and Thucydides were not used as well as Ephorus and Timaeus. To this last historian belong the speeches of xiii 20-32, if we assent to the generally accepted view of E. Bachof, *Timaïos als Quelle Diod. f. d. Red. i. B. 13 u. 14*, *Jahrb.* 129, 445-478. Some investigators, as M. Büdinger, *D. Univ. Hist. i. Alterth.*, p. 159, find here and there excerpts from Thucydides.

The many investigations of the sources of Diodorus have been based on his subject-matter. Only in a fitful way has use been made of his language. The most extensive employment of it for determining his sources is that of W. Stern, who endeavors to show that the first twenty books of Diodorus were derived from Theopompus, *Theopompos: Eine Hauptquelle d. Diod.* B. i-xx, in *Comm. i. hon. G. Studemund*, 1889, 145-162; *Diodor u. Theopomp*, Durlach, 1891. The object of this paper was primarily to examine Diodorus' language, for the purpose of finding whether it could be a means of determining his sources; and the narrative of the Peloponnesian War was selected for the investigation. As a direct linguistic comparison with Thucydides and the fragments of Philistus, Ephorus and Timaeus (C. Müller, *Frg. Hist. Gr.* I 185-333) yielded few certain results, it was deemed best to substi-

tute for it a general study of the language, though the symmetry of the paper would be marred. Inasmuch as the bulk of Diodorus is such that it was impracticable to examine its entirety, the study was confined to the second book, the first thirty-four chapters of which come from Ktesias, Wachsmuth, l. c.; Krumbholz, Rhein. Mus., xl 321-341; to the eleventh, twelfth and thirteenth books, whose Greek and Sicilian history is by the majority of investigators assigned to Ephorus and Timaeus, Volquardsen, l. c., p. 118; Wachsmuth, l. c.; and to the eighteenth book, which is supposed to have its origin in Hieronymus of Kardia, Droysen, Hermes, xi 464; Wachsmuth, l. c. There seems in this selection to be a sufficient variety in the sources as far as concerns any reflection of their language in Diodorus. Books i, iii, iv and v were also read in connection with the five mentioned. Enough has been examined to give a very accurate idea of the language and style of our author. After this, indirect evidence for more sources than one has been obtained by showing that the narrative breaks into four sections. Each section was then examined for its sources.

Besides the dissertations and papers already referred to, there is scarcely a pamphlet or article relating to Diodorus that has not been surveyed; but as they rarely furnished material for the purpose of this paper they have been left unnamed. The majority of them can be found in Wachsmuth and Schoenle. Most useful in the study of the language have been the *American Journal of Philology* (A. J. P.), vols. i-xviii; Prof. Gildersleeve's *Justin Martyr*; W. Schmid's *Atticismus*, especially the fourth vol.; F. Krebs, *Präposit. b. Polyb.*; *Präpositionsadverbien*; *Zur Rection d. Casus i. d. sp. gr. Hist.*; Kaelker, *Quaest. d. eloc. Pol., Leip. Stud.* iv 290; J. Stich, *D. Polyb. dic. genere, Act. Sem. Erlang.*, ii 186. The independent observations on Polybius are based on his fourth book; those on Dionysius Halicarnassus, on the fifth and sixth books of his *Antiquitates Romanae*.

The Teubner text both of F. Vogel and of L. Dindorf has been the text for the investigation, but chiefly the former.

In order to keep this dissertation within moderate compass, I have given at all times only the principal results, omitting unimportant details, and I have dwelt especially on the general study of Diodorus' language. For the same reason I have also not cited many examples under each phenomenon treated.

GENERAL STUDY OF DIODORUS' LANGUAGE.

Diodorus writes in the *Κοινή διάλεκτος*, understanding by this a dialect that in all essentials but that of pureness of vocabulary is Attic, though in detail it diverges also from Attic syntax, cf. Hewlett, *Art. Infin. in Polybius*, Amer. Jour. Phil. xi 268. Diodorus belongs to the better class of writers of the *κοινή*. The writer whom he nearest approaches—and he approaches him very near—is Polybius, which will appear in the course of this paper.

A treatise *De Sermone Diodori* was prefixed by Dindorf to his edition, and this is to be found, with additions and corrections, in the edition of Vogel. What will be given below is meant as an addition to the above treatise. The *De Sermone Diodori* is cited from Vogel's *Introduction*.

INFLECTION.

The Doric genitive of proper names has not disappeared, as evidenced by *Βούτα*, iv 23, 2; *Τριόπα*, v 61, 3; *Ἀμύλκα*, xi 21, 4; *Ἀναξίλα*, ib. 66, 1 (*Ἀναξίλου*, ib. 76, 5); *Καλλικρατίδα*, xiii 99, 4.

Higher *κοινή* does not entirely give up the Attic declension, though it is far gone already in Polybius, W. Schmid, *Atticismus*, iv 582. A few forms are found in our author: *νεώ*, xiii 82, 3; *νεφ*, ib. 41, 3; *νεών*, ib. 90, 2; *νεώς* (acc. plur.), xi 25, 1, though forms of *ναός* are more usual; *χρυσόκερων*, iv 13, 1; *ἵλεων*, ib. 24, 4; *Τενάγεω*, v 61, 1.

The gen. plur. of *σ*-stems appears to be contracted: *ὀρῶν*, v 25, 3; *ἔθνῶν*, ib. 24, 1; *βελῶν*, xii 42, 5. *γῆρας* has *γήρων* in the gen. sing. Forms of *κρέας* are *κρεῶν*, v 28, 4; *κρέασι*, ib. 34, 2; *κρέα*, ii 59, 1: of *κέρας*, *κέρατος*, xviii 30, 3 and *κέρως*, iv 22, 6; *κέρατα*, ib. 22, 6. *Περικλῆς* is declined *Περικλέους*, xii 38, 3;—*εἰ*, ib. 38, 2;—*έα*, ib. 27, 1. The declension of *Ἡρακλῆς* is similar:—*έους*, ii 46, 5;—*εἰ*, iv 21, 3;—*έα*, ii 46, 3 (—*ῆν* was not found, though on Attic inscriptions of this period, Meisterhans, *Gr. d. att. Inschr.*, 2nd ed., p. 107).

The gen. plur. of stems in *εν* preceded by *ι* do not undergo

contraction, Meisterhans, p. 111: Πλαταιέων, xii 41, 2; Μηλιέων, xi 4, 7, cf. 13, 5; 14, 5.

Contract forms in *η* for the neuter plural of *υ*-stems are not found on inscriptions, Meisterhans, p. 118; but Diodorus has ἡμίση, xviii 19, 4; 46, 2. The feminine is in *εια*, as γλυκεῖα, ii 58, 7.

LOCAL ENDINGS. These endings belong to legal phraseology, the literary form being the prepositional phrase; and they disappeared in the *κοινή*, Schmid, l. c., iv 585. The locative Ἀθήνησι never entirely vanishes from inscriptions; and the Local Endings are revived by the Atticists, Schmid, l. c., and in general, Main, *Locative Expressions in the Attic Orators*, Baltimore, 1892. Ἀθήνησι is the only locative expression found in our author, and usually when the name of the archon at Athens is given, xii 38, 1; xiii 27, 4; 38, 1; 43, 1; xviii 13, 6. Thucydides employs Ἀθήνησι only twice, both times in official language, v 25, 1; 47.

Πᾶς and ἅπας divide the honors fairly between them; cf. on these words Diels, *Göt. gel. Anz.*, 1894, 298; Schaefer, *Dem. u. s. Zeit.*, iii 296. Not infrequently σχεδόν is connected with them, σχεδὸν ἅπαντας, iv 10, 5; 29, 4; xiii 47, 3; xviii 29, 4.

Τάχιον is the comparative of ταχύς, ii 5, 5; xiii 106, 1, cf. Rutherford, *New Phrynichus*, 150—a N. T. form, Schmid, l. c., iv 25.

θαυμαστός compares as follows: θαυμαστός, θαυμασιώτερος, θαυμασιώτατος, Rademacher, *Rhein. Mus.*, xlix 106 N. 1.

According to H. Schmidt, *De duali graecorum et emoriente et reviviscente*, Breslau, 1893 (Rev. in A. J. P., xiv 521), there is a gradual decline of the dual from Aristotle to Diodorus, after whom it begins to rise again. Except ἄμφω, frg. 23, 201, νίοῖν, frg. 31, 19, 2, the dual in Diodorus is confined to δύο, δυοῖν (35 times) predominating over δυεῖν (12 times). The dative δυσί is found 38 times, Schmidt, l. c., p. 25. Polybius has six nominal forms in the dual, Hasse, *N. Jahrb.* 147, 164.

PRONOUNS. The indirect reflexives are rare, the singular οὗ οἱ ἔ not appearing at all, which is also true of Polybius. The forms

found are σφών, xiii 45, 10; σφίσι, ib. 46, 3; σφᾶς, xii 41, 6; xi 58, 5, where it is used with αὐτούς as a direct reflexive; and the pronominal adjective σφέτερος. Polybius employs these more frequently, iv 5, 4, 6; 7, 2; 9, 8; 10, 3, 7; 12, 6, etc.; and this is true of Dion. Hal., *Ant. Rom.*, v 11, 16 (bis); vi 27, 27, 36, 62, 64.

ἐαυτοῦ stands to αὐτοῦ in about the ratio 3:2. On these forms and the reflexive pronoun in the older language, cf. Dyroff, *Græch. d. pr. reflex.*, Würzburg, 1892 u. 1893; Rev. in A. J. P., xviii 214-224.

ι-paragogeum seems not to be used with demonstratives. ἐκεῖνος appears without its initial ε in κείνου, xiii 68, 6.

VERBS. In our author the optative is nearly dead, though not so far gone as in N. T. Greek. Polybius also has lost much in the optative. The 1st aor. opt. 3rd sing. ends in αι, xi 46, 2; xiv 66, 1, in ειν, xi 58, 5; xiii 28, 3: for the 3rd plur. cf. Vogel, *Introd.*, xli, and Kaelker, *De Diodori Hiato*, *Leip. Stud.* iv 309. Τίθημι has the 2nd aor. opt. of thematic verbs, σύνθουιντο, ii 33, 5; συγκατάθοιτο, ib. 14, 4.

ἀλίσκομαι takes the augment and reduplication η, ἤλωκῶς, xviii 18, 2; xi 25, 2 (v. b. ἐαλ—); ἤλωσαν, xi 65, 4.

The 2nd aor. mid. ind. is found with endings of the 1st: εἵλαντο, xiii 69, 3; 74, 1; 98, 4; ἀπείπαντο, xviii 39, 2. The form ἐγενήθην, xiii 38, 3; 51, 8; 63, 1, is treated by Hultzscher, *D. erzähl. Zeitform. b. Polyb.*, ii 350. ἐλῶ occurs as the future of αἰρῶ, ii 26, 9. An aor. pass. of ὀρῶ is ἐωράθην, xviii 16, 1. ἀπεκρίθην, xviii 17, 7 is familiar to readers of N. T. Greek; but also ἀπεκρινάμην, xiii 88, 7. From bk. xviii we find that the compound forms of the pluperfect are to the simple as 7:6. The great majority of the compound forms are active, whereas the simple forms are for the most part passive. ἴστημι has both long and short forms in the perf. act. part.: ἐφεστῶτας, v 18, 4; xiii 94, 5; ἐνεστηκότας, xiii 88, 4; 99, 6; xviii 7, 5. ἔδωκαν is the 3rd plur. of aor. ind. of δίδωμι, xii 42, 6; 44, 3; xiii 68, 1.

Passing of μι-verbs over into ω-verbs seems to be confined to ἴστημι and δέικνυμι: ἀφιστάνειν, xi 28, 3; συνίστανεν, xi 55, 8; cf. xiii 48, 4; xviii 70, 1; ἀπεδείκνυε, xii 40, 4, though Kaelker,

l. c., states that verbs in μ have in the infinitive $\epsilon\upsilon\nu$ before vowels and $\nu\alpha\iota$ before consonants.

Adverbial forms in $\theta\epsilon\nu$ are fairly numerous: $\acute{\alpha}\pi\omega\theta\epsilon\nu$, xiii 59, 6; $\alpha\upsilon\tau\acute{o}\theta\epsilon\nu$, xii 15, 5; $\acute{\epsilon}\kappa\epsilon\iota\theta\epsilon\nu$, xviii 54, 3; $\xi\mu\pi\rho\sigma\theta\epsilon\nu$, ib. 27, 1; $\acute{\epsilon}\nu\tau\epsilon\upsilon\theta\epsilon\nu$, xiii 63, 4; $\xi\zeta\omega\theta\epsilon\nu$, ii 16, 10; $\acute{\epsilon}\sigma\omega\theta\epsilon\nu$, ibid.; $\delta\theta\epsilon\nu$, ii 31, 10; xiii 37, 5; 49, 3 (which is liked also by Polybius, iv 72, 4; 86, 5); $\omicron\iota\kappa\omicron\theta\epsilon\nu$, xiii 72, 3; $\delta\pi\iota\sigma\theta\epsilon\nu$, xviii 27, 1; $\pi\alpha\nu\tau\alpha\chi\acute{o}\theta\epsilon\nu$, xiii 49, 2; $\pi\acute{\alpha}\nu\tau\omicron\theta\epsilon\nu$, xviii 28, 5; $\pi\acute{o}\theta\epsilon\nu$, xiii 29, 3. Forms in η are rare, as $\tau\alpha\upsilon\tau\eta$, xii 47, 1. η is a favorite of Thucydides, ii 18, 1; 67, 2; 70, 4, 4; 74, 6; 79, 6; 100, 6; iii 13, 2; 25, 1, cf. Polyb., iv 43, 2, 4. Rare also are forms in $\omicron\iota$, $\delta\pi\omicron\iota$, xviii 32, 2, and in $\omicron\upsilon$, $\alpha\upsilon\tau\omicron\upsilon$, xi 14, 2; 29, 4; xiii 77, 2; 104, 2; $\omicron\upsilon$, xiii 40, 6; $\eta\pi\omicron\upsilon$, xiv 69, 1. Indefinite pronominal abverbs are scarcely to be found, $\mu\acute{\alpha}\lambda\iota\sigma\tau\acute{\alpha}\ \pi\omega\varsigma$, xiii 24, 2, though freely employed in Polybius.

The neut. sing. of the substantivized adjective not infrequently serves as an adverb: $\tau\acute{o}\ \pi\alpha\lambda\alpha\iota\acute{o}\nu$, iv 12, 3; $\tau\acute{o}\ \upsilon\sigma\tau\alpha\tau\omicron\nu$, ib. 27, 3; $\tau\acute{o}\ \pi\alpha\rho\acute{\alpha}\pi\alpha\nu$, v 17, 4; $\tau\acute{o}\ \upsilon\sigma\tau\epsilon\rho\omicron\nu$, v 6, 3; $\tau\acute{o}\ \pi\rho\acute{\omega}\tau\omicron\nu$, ibid.; $\tau\acute{o}\ \acute{\alpha}\lambda\eta\theta\acute{\epsilon}\varsigma$, v 49, 4; $\tau\acute{o}\ \tau\epsilon\lambda\epsilon\upsilon\tau\alpha\iota\omicron\nu$, xi 52, 4; $\tau\omicron\upsilon\nu\alpha\nu\tau\acute{\iota}\omicron\nu$, xii 26, 2; $\tau\acute{o}\ \sigma\acute{\upsilon}\nu\omicron\lambda\omicron\nu$, xii 16, 1; $\tau\alpha\upsilon\tau\acute{o}\mu\alpha\tau\omicron\nu$, xii 38, 4; $\tau\acute{o}\ \acute{\epsilon}\sigma\chi\alpha\tau\omicron\nu$, xviii 67, 3.

We may append here that Diodorus is not consistent in writing $\rho\sigma$, or $\rho\rho$, the latter of which is Attic, Herodian (Lentz), i 15, 18, the former Ionic and Thucydidean, Kühner-Blass, *Gr. Gr.*, I' 147: $\tau\acute{\alpha}\rho\sigma\omicron\varsigma$, xiii 99, 3; $\pi\upsilon\rho\sigma\epsilon\upsilon\omega$, xii 49, 4; $\tau\acute{\upsilon}\rho\sigma\iota\varsigma$, xi 38, 4; but $\theta\alpha\rho\rho\acute{\omega}$, xiii 15, 5; $\tau\upsilon\rho\rho\eta\nu\acute{\iota}\alpha$, v 13, 4; $\chi\epsilon\rho\rho\acute{o}\nu\eta\sigma\omicron\varsigma$, xiii 66, 3 (Vogel, *Introd.*, lxxii N.); $\acute{\alpha}\rho\rho\eta\nu$, ii 45, 3.

SYNTAX.

APPOSITION. An apposition to an accusative may be in the nominative: v 7, 1, αὐται δ' εἰσὶ τὸν ἀριθμὸν ἑπτὰ, προσηγορίας δ' ἔχουσι ταύτας, Στρογγύλη καὶ Εὐώνυμος; cf. v 12, 4, where the nominatives are, as it were, in quotation marks.

In certain sections, as in the latter half of bk. xii, our author adds πόλις to the name of the city: xii 44, 1, πόλιν Ἀλόπην; 72, 7, Μένδη πόλις; 77, 5: xviii 12, 4, πόλιν Λαμίαν. Herodotus makes much of this apposition of πόλις, i 168; 189; 193: ii 169: vii 124, which was due to the low state of the knowledge of geography in Greece, Kallenberg, Philologus, xlix 540.

SUBSTANTIVIZED NEUTER ADJECTIVES. This is a recognized mark of Thucydides, C. F. Smith, *Poet. Construc. in Thuc.*, Trans. Amer. Phil. Assn., 1895, 95 ff. No influence of Thucydides on Diodorus in this respect is apparent. Both adjectives and participles are substantivized, and there is nothing peculiar in Diodorus' usage except that they are seldom in any case but the nominative and, more generally, the accusative: xviii 1, 3, 5; 8, 4; 17, 7; 19, 1; 22, 3, 5; 25, 4; 28, 5; 47, 1; 52, 4; 59, 4; 60, 1.

παρθαλάττιος, xii 44, 1; θαυμάσιος, xi 89, 4; νόμιμος, iv 9, 3; ἐλεύθερος, iv 31, 8, are used as adjectives of two endings.

NUMBER. Examples of the singular employed as a collective are πλίνθος, ii 8, 7; κάλαμος, xiii 113, 1; σχοῖνος, ii 49, 2.

Diodorus speaks in the author's plural: i 4, 4; 5, 2; xii 84, 4; xiii 1, 1.

CASES. The neuter plural subject takes regularly a singular verb: ii 5, 1; xiii 42, 6, though the verb is often plural in late Greek, Gildersleeve, *Justin Martyr*, A. 3. 3.

Classic usage of ὦ in address was reversed in late Greek, and so the few speeches in the Βιβλιοθήκη show that Diodorus is at least inclined to omit it: without ὦ, xiii 20, 1; 21, 4; 28, 2, 3; 29, 1; 52, 3; 102, 2; with ὦ, xiii 20, 5; 21, 8; 23, 1; 32, 6. It is omitted in N. T., Acts xvii 22; xxvi 2, 24, 25. Dion. Hal.

appears regularly to use ὦ. Rockel, *De allocutione apud Thucydidem*, etc., for classic usage.

ACCUSATIVE. In his treatise, *Zur Rection d. Casus i. d. spät. hist. Græc.*, 2 parts, Munich, 1887, Krebs has shown how late Greek historians employ the accusative after certain verbs instead of the regular regimen, though in a few instances the change was from the accusative. Polybius and Diodorus sin very much alike in this respect, whereas Dion. Hal. has not often gone astray. Krebs gives the following verbs which may govern the accusative in Diodorus: πολεμεῖν, ii 37, 3; καταπολεμεῖν, ii 18, 1; συγκαταπολεμεῖν, xvi 22, 4; ἐνεδρεύειν, which, however, takes an accusative in Attic, cf. L. and S. s. v.; ἐπιβουλεύειν, xxxvi 2, 3; ἀλγεῖν, xiv 112, 4; ἀπαντᾶν, xxxi 1, 2; ἀπελπίζω, 19, 36, 5; κρατεῖν, xiii 52, 2; διαφέρειν, ii 5, 1; ἐντρέπασθαι, xi 92, 3; κληρονομεῖν, iv 4, 4. Krebs also cites the following verbs as taking an accusative, though in the older language they were intransitive: διαγωνοθετεῖν, xxxi 1, 1; εὐτυχεῖν, viii 25, 4; κατευτυχεῖν, xx 46; παρασπονδεῖν, xiv 68, 3; προνομεύειν, xix 25, 2; πλεονεκτεῖν, xii 46, 3; χορηγεῖν, xi 44, 4; ὑπερηφανεῖν, xxiii 15, 4; cf. Kaelker, l. c., 294. Hiatus is said to be responsible for some of the changes in the cases used after verbs and adjectives, Krebs, *Präpositions-adverbien*, 2, 58 ff., though his examples do not all require this explanation.

COGNATE ACCUSATIVE. This σχῆμα ἐτυμολογικόν is comparatively rare in Diodorus: ἐνίκα στάδιον, xii 82, 1; ναυμαχίαν νικᾶν, xiii 102, 4. Lobeck, *Paralip.*, 501–38; Schulze, *Comm. in hon. Rib.*, 1888, 153–171. Socrates was fond of this σχῆμα—in reality, a τρόπος,—Newhall, *Dram. and Mimet. Features of the Gorg. of Plato*, Baltimore, 1891, p. 17.

ADVERBIAL ACCUSATIVE. For τὴν ταχίστην we may cite xi 19, 2; 28, 2; 36, 3. τρόπον is used as in Herodotus (vi 37), ἀνδραπόδων τρόπον, xiii 15, 2. τοῦτον τὸν τρόπον has the advantage over τούτῳ τῷ τρόπῳ, but only in a small degree. On the disappearance of τρόπῳ before τρόπον consult A. J. P., xi 521.

ACCUSATIVE OF SPECIFICATION. In his fondness for this accusative Diodorus often uses it pleonastically: νέος τὴν ἡλικίαν, xii 43, 2; τὸν τρόπον ἀγαθός, xi 8, 5; τοσαῦται τὸ πλῆθος, xi 3, 9; 4, 7; cf. xii 55, 8; xi 11, 2; 50, 6; 56, 3. πλῆθος is not infrequently joined to τοσοῦτος, and τὸν ἀριθμὸν to numerals or words expressive of quantity.

In κατὰ τὴν ὀλυμπιάδα τὴν πεντακοστήν, ἣν ἐνίκα στάδιον, v 9, 2, the acc. ἣν is rather to be explained by an omission of κατὰ, due to the preceding κατὰ, than as an acc. of the point of time, which is said to be an Atticism, Schol. on Aeschin., iii 77. Ὀλυμπιάδα, καθ' ἣν ἐνίκα, xii 5, 1; 29, 1; 33, 1, etc., shows that κατὰ was to be expected in v 9, 2.

GENITIVE.

PARTITIVE. This genitive is found after verbs: κλέπτοντα τῶν βοῶν, iv 24, 6; xii 15, 3. In the manner of the Atticists (Schmid, iv 609) Diodorus frequently employs the partitive genitive with adjectives and participles: τὰ πλεσιόχωρα τῶν ἐθνῶν, xviii 3, 2; τὰ συνορίζοντα τῶν ἐθνῶν, *ibid.*; τοὺς ἐπικαίρους τῶν τόπων, *ib.* 4, 4; 14, 7; cf. 8, 4; 70, 2; ii 6, 8; xi 20, 1. πολλοί usually takes a genitive, πολλοὶ τῶν πενήτων, xi 86, 4; xviii 17, 1; 21, 2; 33, 2; 67, 3. The singular of πολὺς is also thus used, τῆς χώρας πολλήν, xii 42, 6, 7; 81, 4: v 23, 2, which is often the construction of πολὺς in Thucydides according to the schol. on i 5, 1. Thucydides generally places the partitive genitive before its governing word (Morris, *Introd. to Bk. I*, p. 50); but nothing like this was observed in our author.

The neuter plur. of the article with a genitive instead of the simple noun is occasionally met with, but no example of the singular article was found: τὰ τῆς τυραννίδος, xiii 85, 2; 95, 6.

DATIVE.

LOCAL DATIVE is used after verbs compounded with ἐν; as ἐγγηράσαι τῇ βασιλείᾳ, xi 23, 3; xiii 89, 2.

TEMPORAL DATIVE. Diodorus appears to have lost ground in the dative denoting a point of time: *τῇ ὑστεραίᾳ*, xii 56, 4; xiii 3, 1; 2, 4; *τίσιν* - - *καιροῖς*, i 3, 8; xi 20, 1: i 6, 2. *κατά* c. acc. has usurped some of the domain of the dative. Extent of Time may be expressed by the dative, iv 3, 1, *τριετεί χρόνῳ*.

MEASURE OR DIFFERENCE. *οὐ πολλῶ ὕστερον* and *ὑστερον οὐ πολλῶ* are favorites of Thucydides, i 111, 2; 114, 1: ii 27, 1; 30, 3; 80, 1, whereas Diodorus prefers *ὑστερον πολλοῖς ἔτεσι*, ii 39, 4; 43, 7: v 9, 1. *πολύ* is in our author more common than *πολλῶ*, which is also the preference of Attic prose with the exception of Thucydides, Joost, *Sprachgeb. Xenophons i. d. Anab.*, p. 144; B. Keil, *Analecta Isoc.*, 140 f.

MANNER. *μάχῃ*, xii 43, 4; 65, 6: *τροπῷ*, xii 42, 8: *φύσει*, v 19, 4: *δόξῃ*, iii 4, 1: *φρονήσει*, i 17, 3: *ἀνδρείᾳ*, i 18, 1. In xii 12, 1 Diodorus has the curious *ἀποτυγχάνειν τῷ γάμῳ*.

COMITATIVE DATIVE. This dative with *αὐτός* does not occur in the complete books, though it is found in the fragments, Mommsen, *Beitr. z. d. Lehre v. d. gr. Præp.*, p. 391, A. 19. The preposition *σύν* is used with *αὐτός*: xii 3, 3, *σὺν αὐτοῖς τοῖς ἀνδράσιν*; xi 60, 6. Both *αὐτός* and *σύν* are omitted in 37, 26, 1.

COMPARISON.

πλείων not infrequently lacks the force of a comparative: *πλείω χρόνον*, i 4, 3; v 6, 3; xiii 16, 4. *τὸ πλεόν*, iv 9, 3, has the force of "rather," a meaning which it often has in Thucydides, Classen on i 49, 2.

Both *ὅτι* and *ὥς* are employed with the superlative: xiii 37, 4; 98, 4. *ὅτι* for *ὥς* in this combination is said to be Attic, Schmid, iv 610, 30.

ARTICLE.

Examples of *ὁ δέ*, "and he," are not numerous: xii 44, 1; 59, 4: xiii 3, 5; ii 6, 5. Occasionally *τὸ πρὸ τοῦ* is found: v 81, 2; xi 63, 4. Forms of the relative are used with *μέν* - - *δέ* (*οὗτος*

μέν - - - οὗς δέ, xi 44, 3: xiii 50, 5), but one of the members may be a form of the article, τὰς μέν - - - ὧν δέ, xi 18, 6.

On the omission of the article with θεοί (xiii 90, 2) see Schönle, *Diodorstudien*, pp. 89-91 (examples in bk. xvii). Very frequently it is omitted with abstracts, especially when they are with prepositions, πρὸς τρυφήν, ii 13, 3; ἐν ἀστρολογίᾳ, ii 29, 2; ἐπ' ἀνδρεία, ii 33, 1, etc.; and also in adverbial expressions: εἰς ἔδαφος, xiii 62, 4 (Krebs, *Präp. b. Pol.*, p. 20, refers Polybius' usage of this to Thuc.); 87, 4; ii 28, 7; 29, 6; 30, 1.

The first position is the usual position of the attributive adjective. The second, or oratorical, position is made use of, but not often enough to produce the ὄγκος spoken of by Aristotle, *Rhetoric*, 1407 b. 36. Rarer still is the 'slipshod' third position. The following is the frequent position of an attributive participle and prepositional phrase, οἱ περὶ Σηστὸν ὄντες Ἀθηναῖοι, xiii 45, 2; 47, 2; 48, 1; 49, 2; 51, 1; 67, 7. Genitives not infrequently follow their regimen: xii 43, 1; 46, 3; 53, 4; 54, 1; 55, 3, 9, 10, etc. Occasionally the adjective assumes a predicate position: γυμνοῖς τοῖς σώμασι, ii 15, 2; ἐν ὤμαῖς ἔτι ταῖς πλίνθοις, ib. 8, 4; ἐν ἀτειχίστοις ταῖς πόλεσι, xiii 114, 1.

WITH PROPER NAMES. Schmidt, *De articulo in nominibus propriis apud atticos scriptores pedestres*, Kiel, 1890; A. J. P., xi 483-87; Herbst, *Philologus*, xl 372-382 (A. J. P., ii 541 f.); Kallenberg, *Philologus*, xlix 514-547. Anaphora is very irregularly observed. Ἀσία, Εὐρώπη, Λιβύη follow classic usage. Countries vary, though ἡ Ἑλλάς and ἡ Ἀττική are the rule. Cities vary. Islands omit the article more times than they take it. Rivers show the familiar ποταμός with and without the article; and ποταμός may be omitted, even when the article is lacking: Τανάϊδος καὶ Νείλου, ii 2, 1, which often occurs in Philostratus, Schmid, iv 64. Mountains have the article, with and without ὄρος. National names follow no rule, though the two parties engaged in war regularly keep the article, as οἱ Πέρσαι and οἱ Ἕλληνες, at the beginning of bk. xi; οἱ Ἀθηναῖοι and οἱ Λακεδαιμόνιοι in the latter half of bk. xii; οἱ Ἀθ. and οἱ Συρακόσιοι, xiii 1-19.



PRONOUNS.

Αὐτός, in the nom., is not used as a weak οὗτος, as in the N. T., though the oblique cases may take the place of the demonstrative: πρὸς ἣν ἡμέραν - - - πρὸς αὐτήν, xi 21, 4; xii 17, 1. Diodorus often uses αὐτός with μέν or δέ when the subject of both clauses refers to the same person: φυλακὴν κατέλιπε - - - αὐτὸς δὲ τὴν παραθαλάττιον πορθήσας ἐπανήλθεν, xii 65, 7; 67, 1; xviii 40, 5, 6: αὐτοὶ μέν - - - δέ, xiii 49, 3. αὐτός also takes the place of the direct reflexive: κατέλεξεν ἐξ ἀπάντων τῶν ὑπ' αὐτὸν ἐθνῶν, ii 5, 3; 13, 4; 19, 4, 9; 29, 5. The genitive of αὐτός may stand between the article and its noun, τὴν αὐτῶν τιμωρίαν, xiii 91, 3, a position often found in Herodotus, Stein on vi 30, 7; [Dem.] 59, 58.

ἐαυτοῦ does not always retain its normal position: ἐαυτοῦ τὴν εἰς τὸ σῶμα ἐσομένην ὕβριν, xiii 90, 2; 89, 1. These positions are due to hiatus.

The indirect reflexives are not numerous, in the singular wanting, and rarely do they take the place of the direct reflexive, as in xiii 45, 10; 46, 3. Thucydides often employs the indirect for the direct, Dyroff, l. c. Likewise Polybius so uses the indirect: iv 9, 8; 17, 6; 24, 4; 47, 3; 61, 5.

Very often the direct reflexive is represented by the adjective ἴδιος: ἐπιδείξασθαι τὴν ἰδίαν ἀρετήν, ii 6, 5; τὴν ἰδίαν θυγατέρα, ii 6, 9; τὴν ἰδίαν σκηνήν, ii 14, 2: οἱ ἴδιοι is equivalent to 'his own men,' ὁρῶν τοὺς ἰδίους καταπονουμένους, xiii 60, 6; cf. xi 3, 4; 10, 2; 38, 5: xii 50, 1; 62, 5: xiii 109, 5; 110, 7: xviii 7, 7; 14, 3; 15, 3; 17, 8. ἴδιος is also used predicatively, ἔχειν ἐν ἐκάστη πόλει πολλοὺς ἰδίους, xviii 8, 2. Compound verbs are formed on the stem ἰδιο, ἰδιοπραγεῖν, xviii 62, 7; ἰδιάζειν, iv 26, 3; ἐξειδιάζεσθαι, xviii 58, 1. Before Diodorus, Polybius employs ἴδιος in a similar way, τοὺς ἰδίους βίους, ii 15, 3; τοὺς ἰδίους, iii 84, 11; cf. ii 21, 5; 22, 3; iii 81, 4. Dionysius Hal. is sparing of this ἴδιος, τῆς ἰδίας εὐνοίας, vi 28; 88. We have it in the N. T., τὸν ἴδιον ἄγρον, Matt. xxii 5; Luke x 34. It is found also in Modern Greek, Hatzidakis, *Einleit. i. d. neuogr. Gram.*, 293.

ὅδε, much used in tragedy, in Herodotus (where it often refers

to what precedes, Grundmann, *Quid in Arriani Eloc.*, etc., pp. 31, 54, 87), and in Thucydides, does not often appear in Diodorus, nor does it always refer to the following, as may be seen at the close of several books: αὐτοῦ περιγράφομεν τήνδε τὴν βίβλον, xi 92, 5; xiv 117, 8; xvi 95, 5. ἐκεῖνος is rare except in phrases referring to time, κατ' ἐκείνους τοὺς χρόνους, xiii 44, 3. As examples of epanaleptic οὗτος we may cite ii 60, 2, 4; 64, 1; 75, 2; 77, 3; 84, 3.

Forms of ὅστις are not numerous, and Kaelker, l. c., 311, states that they are employed to avoid hiatus. ὅτου (only form of genitive on att. inscrip., Meisterhans, 123) is found in ii 31, 9; xiii 64, 7.

Τηλικούτος is much liked by Diodorus, ii 3, 3; 4, 1; 12, 1: xviii 21, 1; 24, 2; and it is used with μέγεθος, ii 35, 2: xi 25, 3.

There is little variation in the model of the relative sentence. To take the first thirty-four chapters of bk. ii, out of eighty relative sentences one has an optative (6, 6), one a subjunctive (14, 3); the remainder are in the indicative, mostly an imperfect or an aorist. Purpose may be expressed by a relative with a future indicative, xiii 2, 6; 6, 3; ii 8, 2 (ἔμελλε, of the past). The causal relative may have γε, iv 10, 2. Not infrequently a relative begins a sentence, often a genitive absolute, xiii 41, 2; 79, 5; 93, 5; 107, 4: xviii 31, 2; 44, 5; 60, 1. The relative may be used with a temporal or other conjunction: ὅς ἐπεί, xiii 41, 2; 104, 2: ἦν ὅταν, ii 12, 3. Infinitive in the relative sentence is rare, xi 20, 5, ἐν οἷς - - - πείσαι. Diodorus has but few attracted relatives. Of the number mentioned above in bk. ii, there are only two examples of attraction, both being from the accusative to the genitive: ii 4, 1; 22, 1. In Thucydides attraction of the relative is far more common than non-attraction, Reisert, *Z. Attrakt. d. Relativsätze i. d. gr. Prosa* I. Würzburg, 1889, p. 52.

VERB.

TENSE. A special treatise has been written by Dr. T. Hultsch on the imperfect and aorist in Diodorus, *De Elocutione Diodori Siculi: De Usu Aoristi et Imperfecti. Pars I. Halis Saxonum*, 1893. His general conclusion will suffice here, which is that Diodorus' usage of these tenses is that of the classic language.

Historical presents are rare : πέμπουσι, xii 67, 3 ; xiii 6, 2 ; ἐμβάλλουσι, ii 11, 2. Polybius also has few historical presents, A. J. P., xvi 182, *The Imperfect and the Aorist in Greek*. It flourishes in the Atticists, Schmid, iv 617.

λέναι has not entirely lost its future signification : διέξιμεν τὰς οἰκέας τῇ γῇ πράξεις, xviii 53, 7 ; 75, 3 : ἐπάνιμεν, xi 12, 1. ἐλεύσομαι is the future of ἔρχομαι, xiii 31, 5 ; xviii 10, 4. No forms of the simple λέναι were found, cf. Hultsch, l. c., 22, for lack of the imperfect.

In agreement with classic usage (A. J. P., xvi 155) πειρώμαι is followed by a present infinitive, ii 1, 4 ; 29, 1 : xviii 52, 4, rarely by an aorist, ii 2, 2.

*Ἀρχομαι also remains true to its present infinitive (A. J. P., l. c., 153 N. 2), ii 31, 9 ; xviii 66, 5.

Μέλλω generally takes the present infinitive : ii 6, 6 ; 17, 3 ; 30, 4 : xviii 3, 5 ; 5, 1 ; 28, 5 ; 65, 1, more rarely the future, ii 8, 3 : xviii 1, 2. In classic prose there is a tendency in μέλλω to give up the future for the present infinitive, Fuhr, Rhein. Mus., xxxiii 575.

MOODS. As has been before stated, the optative is nearly dead in Diodorus. It is found most frequently as a potential optative : xi 11, 1, 2, 3 ; 46, 2 : ii 14, 4 ; 17, 5 : xviii 59, 5. It is rare in final sentences (xiii 70, 3), in which the subjunctive is the rule. It is likewise rare after relatives, ii 6, 6, and ὅτι or ὥς, xiii 19, 4 ; 41, 4. Examples of the optative in indirect questions are ii 25, 4 ; xiii 16, 4 ; 95, 3. More often it is found in conditional and temporal sentences, ii 4, 4 ; 5, 5 ; 29, 6 : xiii 9, 3 ; 16, 3, 7 ; 40, 1. There are no mistakes such as are made by the Atticists, e. g., Lucian, A. J. P., iv 428.

The potential indicative is met with in questions, xi 11, 2 ; xiii 21, 3.

ἄν may be doubled, xiii 20, 5, an Atticism, schol. on Eur. Troad. 1244.

IMPERATIVE. As in Attic, the negative of the imperative is μή c. aor. subj., xiii 22, 6, or μή c. pres. imper., xi 6, 2 ; xiii 25, 1. Late Greek employs the aorist as the usual affirmative imperative,

Gildersleeve, *Justin Martyr*, A. 16, 6, A. J. P., xviii 460; and examples of the aorist in Diodorus are xiii 24, 6; 27, 1 (bis); 28, 3; one present, 30, 7, in these two speeches. The imperative is employed for the 3rd person, affirmative and negative: i 5, 2; iv 6, 5; xiii 29, 6; 31, 5. *εἰρήσθω* represents the perfect imperative, ii 5, 7; iv 12, 8; xi 89, 8. Miller, *The Limitations of the Imperative in the Attic Orators*, A. J. P., xiii 399-436.

οὐ μή. In Hellenistic Greek it is usual to express a negative future by *οὐ μή* with the aorist, rarely present, subjunctive. There is no special force in the *οὐ μή*, though the construction had its origin in emotion, arose in the *ἀγορά*, A. J. P., iii 202; xviii 460. Prof. Ballantine, A. J. P., xviii 453 ff., has shown that the *οὐ μή* of the N. T. has no special force. Only one example was found in the five books of our author, and here *οὐ μή* and the subjunctive is nothing more than a negative future: *δόντος ἀπόκρισιν ὥς ἄλλως οὐ μὴ συλλύσῃται*, xviii 18, 3.

FINAL SENTENCES. *ἵνα* and *ὅπως* are the final particles, the latter having the upper hand, though sections of Diodorus vary: the eleventh book excels in *ἵνα*'s, while the thirteenth has *ὅπως* almost exclusively. *ὥς* final and paratactic *μή* were not found. Thucydides freely employs *ὅπως*, which is not regular Attic usage, A. J. P., vii 55, 67. Polybius has *ἵνα* and *ὅπως*, more often the former, and, according to Kaelker, *Quaest. d. eloc. Polyb., Leipz. Stud.* iv 290, *ὥς* eleven times. However, *ὥς* is eliminated by J. Stich, *D. Polyb. dicendi genere, Act. Sem. Erl.* ii 186. *ὥς* and *ὅπως* are the final particles of the Renaissance, Schmid, iv 88. In the 5th and 6th books of his *Antiq. Rom.*, Dion. Hal. uses *ἵνα*, rarely *ὥς* or *ὅπως*. The mood of the final sentence is in Diodorus almost exclusively subjunctive; but we cannot speak of representatio where the optative is nearly dead. There is no attempt at "elegance," as in Lucian, whose optative is freely employed with *ὥς* after principal tenses, A. J. P., iv 428. Polybius has scarcely anything but a subjunctive, Stich, l. c. The tense of the Siciliote's final sentence is predominantly the aorist.

ὅπως was found once in incomplete final sentence, xi 50, 4. Once it is equivalent to *ὥς*, 'as,' xii 31, 1.

The final sentence c. *ὅπως* may be used in the place of an infinitive, *πρόσταγμα, ὅπως* - - *ζητῇ*, v 50, 2; xvii 18, 4. Polybius so employs *ἵνα*, Stich, l. c., 203. This is common in N. T. Greek: *ἵνα*, Matt. ix 25; xii 16; xiv 36; *ὅπως* c. *δέομαι*, ix 38 (Diod. xi 45, 5).

VERBS EXPRESSING FEAR. *εὐλαβεῖσθαι* is the common verb. The mood is the subjunctive (indic. in iv 31, 3), and the tense generally the aorist: xiii 59, 8; 87, 2, 3; xi 27, 3; 32, 5; 42, 4. We find *μήποτε* as often as *μή*: *φοβηθέντες μήποτε Θεμιστοκλῆς* - - *βουλεύσεται*, xi 27, 3.

CONSECUTIVE SENTENCES. The consecutive sentence with *ὥστε*, an essentially post-Homeric construction, began with the infinitive, extending afterwards to the finite verb. This late Greek discarded for a return to the first state of the consecutive sentence. So Diodorus has mostly an infinitive, generally a present. We find an imperfect indicative in xi 30, 6; 61, 3: xiii 68, 4; a present, xiii 100, 2; an aorist, xi 8, 2; xii 2, 1; xiii 57, 5; and an imperative after a detached *ὥστε*, xi 6, 2.

No consecutive *ὥς* was discovered, though Remacly, Lucian, Hermot., i 16, speaks of it as "sehr selten bei Diodorus - - gebraucht."

Interesting from the point of view of style is the use or omission of a correlative with *ὥστε*, A. J. P., xiv 241-2; W. A. Eckels, *Trans. Amer. Phil. Assn.*, 1896, p. xxxvii. Diodorus' most usual correlative with *ὥστε* is *τοσοῦτος*: ii 12, 1 (*τοσοῦτο*); xii 2, 1: ii 23, 3 (*ἐπὶ τοσοῦτο*); xi 8, 2: besides this, *οὕτως*, ii 31, 3; xi 47, 2 and *τηλικούτος*. Once an indicative is found after a correlated *ὥστε*, xi 55, 6. The proportion of correlated to non-correlated *ὥστε*'s is about 1:1.

Other correlations are not unusual: *ἐπεὶ* - - *τότε*, xi 84, 5; *τοσοῦτος* - - *ὅσος*, xi 21, 2; *ὁπότε* - - *τηνικαῦτα*, xiii 45, 9; *ἐπεὶ* - - *τηνικαῦτα*, xiii 47, 3; 66, 6; *ὁσάκις* - - *τοσαντάκις*, xiv 69, 2.

CONDITIONAL SENTENCES. These sentences are not numerous. The prevailing type is that with *ἐάν* (*ἄν*), and the tense of the

protasis is prevailingly the aorist. No change takes place in the transfer to O. O., but the death of the optative removes the possibility of *representatio*. The rare pluperfect in the protasis of a logical condition is found in xviii 56, 4, εἴ τι κατὰ τούτων ἐψήφιστο, ἄκυρον ἔστω.

TEMPORAL SENTENCES. The un-Attic ἐπεὶ (Zycha, *Gebrauch* v. ἐπεὶ ἐπέειπε; ἐπειδὴ ἐπειδήπερ, Wien. Stud. vii 82-115) is employed more than ἐπειδὴ, usually with an aorist indicative: ii 6, 3; 17, 1: xiii 49, 6; 66, 6: xviii 46, 6: xi 3, 3 (ἐπ'άν): xiii 109, 5 (ἐπειδάν). Very frequent is ὥς with its limitation to the past tenses of the indicative: ii 19, 1; 24, 6: xi 2, 3, 3; 3, 6, 6, 7; 4, 6: xii 41, 5; 45, 5. There seems to be no intrusion of causal ὥς, which, beginning with Xenophon, is said to have died out in the κοινή, Schmid, iv 566.

Πρὶν. Examples of πρὶν (πρὶν ἢ) are few and are all with an infinitive after an affirmative clause: ii 21, 6; xi 9, 3; xiii 10, 1; 79, 8. Whether πρὶν or πρὶν ἢ is to be used is decided by hiatus, Kaelker, l. c., 310. This same principle holds in the 5th and 6th books of Dion. Hal.: πρὶν (before vowels), v 14, 16: vi 29, 31, 34; πρὶν ἢ (before consonants), v 14: vi 30. A. J. P., ii 465-483; iv 89-92 (Rev. of Sturm). πρὸ τοῦ c. infin. is very rare, cf. πρό.

Μέχρι, ἄχρι. μέχρι alone is used with ἄν and the subjunctive: xiii 61, 4; xviii 58, 4; 65, 4, all aorists, whereas μέχρι οὐ takes the indicative: ii 9, 2; 33, 6. We find ἄχρισ ἄν, xiii 94, 5; ἄχρισ ἄν ὄτου, xii 17, 2. But on these see Dindorf, *Introd.* s. vv.

Ἔως. Not as many ἔως's as μέχρι's were found. ἔως ἄν takes an aorist subjunctive: xi 39, 5: xiii 61, 4: xviii 74, 3. No ἔως οὐ was found in Vogel's text.

LOCAL conjunctions are rare: οὐ (after τόπος), xiii 109, 4: iv 21, 1: xiii 40, 6; ὅπου, ii 4, 4 (c. τόπος): iv 28, 2: xiii 106, 5 (= ὅποι). Forms in οἱ are said to have died out in the κοινή, Schmid, i 91: ὅποι, xviii 32, 2. The use of οὐ and ὅπου with τόπος is to be compared with ποῦ and ὅπου as relatives in Modern Greek.

ὅτι, διότι, ὥς, after *verba dicendi*. The mood is almost without exception the indicative, and the tense remains that of O. R. Examples of the optative are δέοι, xii 19, 4; μέλλοι, xiii 61, 2; παρακομίζοιεν, xiii 88, 3. ὥς c. gen. absol. may take the place of a finite construction: λόγον ὥς διαπεμπομένων αὐτῶν πρὸς τοὺς πολεμίους, xiii 92, 2: xi 64, 2.

Rare is ὅτι introducing a quotation, xii 38, 3; likewise ὥς, xi 6, 2. On this construction in Greek cf. A. J. P., v 221–227.

PARTICIPLE.

Diodorus is polymetochic, overdoes the participle, as do late Greek writers, A. J. P., ix 154; but there is no effective grouping after the manner of Thucydides. Diodorus uses the participle in a wooden fashion. The participle takes the place of dependent sentences, which we have seen to be altogether few in number, comparatively speaking.

GENITIVE ABSOLUTE. Of this our author is pleased to make much, employing about three to the Teubner page. Causal and temporal relations are those usually expressed in the gen. absol. Condition, which belongs to carefully elaborated works, is rare: in a treaty, xii 4, 5, and c. μῆ, ii 6, 10. The subject of the gen. absol. may be omitted: xiii 80, 2; 91, 4; 94, 4. A gen. absol. may be in apposition to the subject, xiii 99, 2, or another genitive, v 24, 2. Cf. *Gen. Absol. in Att. Orat.*, A. J. P., vi 324.

ACCUSATIVE ABSOLUTE. A post-Homeric construction. It dies in late Greek, cf. Gregory of Corinth, p. 79 (Schaefer), Ἀττικὸν καὶ τὸ εὐθείαν ἀντὶ γενικῆς παραλαμβάνεσθαι, where the acc. absol. is regarded as nom. absol. One acc. absol. was found, παρόν, xiii 52, 7, but the impersonal absolute is the gen. in ὁμολογουμένου ὄντος, i 24, 2; ζητουμένου, v 2, 5. Cf. A. J. P., l. c., 336.

PURPOSE. Expression of purpose by means of the future participle is very extended in Diodorus, more than in any other writer, according to Rademacher, *Gram. z. Diodor.*, Rhein. Mus. xlix

163-7. The most striking peculiarity lies in the article, which, for instance, is not used with the participle attribute of a proper name that is the object of a verb: xiii 11, 6, *Σίκανον* - - - *ἀπέστειλαν* - - - *ἀπαγγελοῦντα*.

ἄτε is rare, but *ὥς* is very common. *ὥς ἄν*, used in connection with a participle, accords with the mechanical syntax of late Greek. It is found a goodly number of times, mostly with a gen. absol.: xiii 47, 5; 50, 6; 51, 8; 67, 3; 79, 3; 90, 7; 98, 5; xviii 6, 4; 22, 8; 26, 2.

καίτοι and *καίπερ* are kept distinct, though not in Polybius, Stich, l. c., 205.

φθάνω, *λανθάνω*, *τυγχάνω*. The first two hold strictly to identity of tense, though a perfect participle may be coupled with an aorist: xi 40, 3; xii 55, 4; xiii 31, 3; 74, 2; 95, 2. Identity of tense is not found with *τυγχάνω*: xviii 4, 1; 52, 1; 68, 3. Homer and Attic writers treat these verbs in a similar way, Bolling, *Part. in Hesiod*, Cath. Univ. Bull., iii 456; A. J. P., xii 76-79; Harvard Studies, 1891.

EFFACEMENT OF TEMPORAL DISTINCTION. As in Polybius (Stich, l. c., 186), so in Diodorus temporal distinction between the aorist and the present participle suffers effacement: *πυθόμενος* and *πυνθανόμενος* are scarcely distinguishable, xiii 45, 2; 49, 2; 51, 7; 71, 1; a present is found where an aorist would be expected: τὸ δ' αὐτὸ καὶ τῆς Σεμιράμιδος ἐπιτελούσης, ὥς ἤγγισαν ἀλλήλοις τὰ στρατόπεδα, Σταβροβάτης - - - προαπέστειλε, ii 19, 1; xiii 61, 1; cf. Hultzsch, l. c., p. 25.

A number of adverbs are formed from participles, of which the following have been collected: *διηλλαγμένως*, ii 31, 1; *ἐξηλλαγμένως*, ib. 42, 1; *ἐνδεχομένως*, ib. 25, 5; *τεθαρρηκότως*, xi 30, 2; *πεφροντισμένως*, xii 40, 1; *ὁμολογουμένως*, xiii 76, 2; *τετολμηκότως*, ib. 79, 1; *ἐρρωμένως*, xii 46, 3; *ἀπονενοημένως*, xiii 68, 4; *λεληθότως*, xii 16, 2; *πεφυλαγμένως*, xi 56, 8; *ἀρκοῦντως*, xii 19, 3.

INFINITIVE.

Examples of the final-consecutive infinitive are: *παρέδωκαν τὴν Πύλον φρουρεῖν*, xii 63, 5; *ἔδωκαν οἰκεῖν*, xii 73, 1; 75, 4; xiii 36, 2.

ARTICULAR INFINITIVE. The percentage of articular infinitives in Diodorus is small, about one to every four Teubner pages, to judge from bks. ii and xviii, which contain less than fifty in one hundred and eighty pages. Polybius' average is 1.15 to the page, over four times that of Diodorus: Hewlett, *Artic. Infin. in Polyb.*, A. J. P., xi 269.

No τοῦ of purpose was found. Of the cases of the simple infinitive, the genitive predominates, followed closely by the accusative, while the nominative and dative are rarely met with. The non-prepositional form occurs one-third as often as the prepositional, nearly the ratio of Polybius.

Prepositions and quasi-prepositions are as follows: c. gen., περί, ὑπέρ, χάριν, πρό, ἐκ, χωρίς, ἀνευ, πλὴν; c. dat., ἐπί, πρὸς, ἐν, ἄμα (five times, Krebs, *Präpositions-Adverbien*, i 58); c. acc., διά, πρὸς, εἰς, ἐπί. Neither μετά nor ἔνεκα was in the books under consideration. πρὸς τό takes the place of a final clause: ii 16, 7; xi 44, 4; xiii 112, 1; but was not found with γίνομαι or εἰμί, though the latter is used with πρὸς τῷ, xiii 48, 5. ἐπὶ τῷ expresses cause of emotion, xiii 65, 2; 101, 1. The favorite preposition is διά, c. acc., a little less than one-half the entire number of articular infinitives. Thucydides is fond of διὰ τό, A. J. P., iii 197, and it is very common in late Greek.

The tenses of the infinitive are prevailingly the aorist and the present, the latter leading. The perfect is found far less, though more than in Attic; especially used with διὰ τό in our author.

The art. inf. expresses the abstract idea of the infinitive as a substantive, or a substantivized oratio obliqua: xviii 67, 4; 73, 1: xiii 60, 3; xi 45, 2. τό ζῆν (ii 16, 3; 29, 2: xi 29, 3: xiii 79, 6) is an equivalent of βίος, but Diodorus has not reached the stage of using an adjective modifier with τό ζῆν, a later usage, Gildersleeve, *Trans. Amer. Phil. Assn.*, 1878, p. 7.

F. Krapp, *D. sub. Infinitiv: Herodot bis Zosimus*; *Trans. Am. Phil. Assn.*, l. c.; A. J. P., iii 192-202; viii 329-337.

VERBAL IN τέος.

This verbal is comparatively rare in Diodorus, and appears to be confined to the impersonal neuter singular. ἐστί and the dative agent are usually omitted: i 4, 1; 94, 1: v 1, 1; 23, 5; 83, 4:

xviii 55, 2; 64, 3. Aristeides has only three personal *τέος*'s, Harry, l. c., 44, though in Philostratus the personal is the regular construction, Schmid, iv 84.

The verbal in *τέος* is post-Homeric, appearing first in Hesiod, Theog. 310; Sc. 144, 161, *φαιείός*. Not common in lyric poetry, Gildersleeve, *Pindar: The Olymp. and Pyth. Odes*, O. 2, 6. There are 32 examples in Thucydides, Funk, Rh. Mus., xxxii 615 ff., mostly impersonal, 14 of them *τέα*'s. A single count for Aristophanes shows more personals than in Thuc., and a decrease in *τέα*. One-fourth the whole number (53) belongs to the *Lysis-trata*. Xenophon is fond of it, Kühner-Blass, I" 290. The first vol. of the Teubner text of Plato shows that he makes much of it, very generally in the *τέον*-form, without *ἐστί* or the dative. The orators do not show it great favor, though they employ a variety of verbs. Demosthenes and Isocrates use it most freely, Schulze, *Quaest. gram. ad Orat. Spect.*, Bautzen, 1889. Kühner-Gerth, II' 447-8; G. Meyer, *Gr. Gram.*, 516-17 (2nd ed.).

This verbal is a familiar and popular construction.

NEGATIVES.

No *μή οὐ* was found. Heaping of negatives is avoided: *οὐ μὴν οὐδέ*, xiii 46, 1.

Σολοικισμὸς Ἀλαβανδιακός. Steph. Byz. s. v. *Ἀλάβανδα*. *Ἀλαβανδιακὸν σύγγραμμα, ὡς Φιλόξενος τὴν Ὀδύσσειαν ἐξηγούμενος, ὅταν ἡ μὴ ἀπαγόρευσις ἀντὶ τῆς οὐ κεῖται*. Schmid, ii 60 N. 78, supposes its prevalence to have been due to the Alabandian rhetoricians Hierokles and Menekles; but Schmid does not trace it back earlier than Arrian. Prof. Gildersleeve, in a review of the third vol. of Schmid, A. J. P., xiv 521, cites examples from Diodorus, bks. xii and xiii; cf. also his "Encroachment of *μή* on *οὐ*," A. J. P., i 45-57.

The majority of the *μή*'s for *οὐ*'s in our author are with the participle, which is notable in late Greek, A. J. P., i 55, and the rule in Modern: ii 10, 6; 16, 4: xi 64, 4; 65, 4; 81, 2: xii 42, 2; 56, 1: xiii 43, 7; 59, 2; 61, 6; 99, 4; 100, 8; 106, 5: xviii 9, 4; 10, 4; 13, 1; 17, 7; 23, 2; 35, 5; 50, 2; 74, 1. After

verba dicendi, especially *φημί*: ii 15, 2; 16, 3; 30, 1; 32, 2; 33, 6: xi 37, 2; 50, 6: xii 49, 2: xiii 94, 3: xviii 62, 7; 64, 6. With participle after *verba sentiendi*: xi 17, 1; 65, 3: xiii 78, 3: xviii 42, 3; 59, 4; 60, 1; 64, 3. In relative sentence, xiii 17, 4.

Dion. Hal. is not guilty of this solecism in his *Antiquities*, though in the *de vet. script. cens.*, 422 l. 3, he has *ἐπειδὴ μή* and *ἐπεὶ μή*. The fragments of Nicolaus of Damascus (Müller, *Frg. Hist. Gr.*, iii 343-464) yield a deal of *μή*'s for *οὐ*'s: frg. 49, after *λέγων*; frg. 94, after *ὅτι*; so frg. 95; frg. 101, after relative; vit. Aug. xxv, c. part. We have them in Strabo: c. *φημί*, ii 20 (bis); iv 3; v 6: c. part. iii 5 (bis). In the N. T. the negative of the participle is usually *μή*: Matt., 18, 25; 22, 25, 29: Luke, 2, 45; v 19: Acts, 9, 7: ii Thess., 3, 11. Earlier than Diodorus, the remains of Philodemus show this *μή*: c. *φημί*, p. 91, col. liii, l. 15; p. 153, col. ix, l. 18; p. 188, col. vi a, l. 8, Teubner text of Sudhaus, 1892. Before Philodemus nothing was found that cannot be explained, as *μή* c. *οἶδα* in Meleager, liii (Jacobs), which is required by the element of will.

The negative is frequently expressed by the *a*-privative. A goodly percentage are verbals in *τος*; as, *ἀνίκητος*, *ἀνίατος*, *ἀνυπέρβλητος*, *ἀπροσδόκητος*, *ἀχείρωτος*, etc. Diodorus occasionally uses two *a*-privatives together, but not often enough to produce the *αὔξεις*, for which Aristotle, *Rhet.*, 1408 a 5, says the poets make use of it. Soph. Antig., 876, *ἄκλαυστος*, *ἄφίλος*, *ἀνυμέναιος*; cf. Diod., *ἄπαιδος ἀναρχία*, xviii 2, 1; *ἄσυντάκτοις* - - - *ἀπαρασκευοίς*, ii 26, 5. It is interesting to note how fond Antiphon is of the *a*-privative, and such words are thickest in the epilogue, where they are most to be expected.

We may insert here a few observations relating especially to vocabulary.

βούλομαι, *θέλω*, *ἐθέλω*, are not much changed from Attic usage, A. J. P., xvi 525. *βούλομαι* is the usual word; *ἐθέλω* regularly takes a negative: ii 13, 4: xviii 86, 6; 106, 1; without a negative, xiii 69, 3; *θέλω* is rare: *ἄν* - - - *θέλωσι*, xiii 91, 4; *μὴ θέλοντες*, ib. 100, 8.

Of *τὰ ὅλα* Diodorus is fond: *τὰ τῶν ὅλων ἡγεμονίαν*, xviii 3, 1; *τοῖς ὅλοις ἐπροτέρησε*, 7, 5; cf. 15, 3, 5; 17, 6, etc.

Periphrases with *ποιεῖσθαι* are numerous: c. *πορείαν*, xiii 54, 6; 61, 6: *προσβολάς*, xiii 62, 1; 86, 1; *ἐπιμέλειαν*, ib. 55, 6; *ἐπιστροφήν*, ib. 111, 3; cf. Hultzsch, l. c., p. 93, for others.

A favorite circumlocution is *συμβαίνει* with an infinitive, in place of the simple verb, which is very often in Polybius, Stich, l. c., 210: *συνέβη τὴν γῆν ἔνυδρον γενέσθαι*, xii 58, 3; cf. ib. 58, 4: xiii 2, 3; 9, 2; 40, 2, etc. The aorist infin. is almost always found with *συνέβη*, and the present with *συνέβαινε*. Thucydides and Demosthenes are fond of *συμβαίνω*, both personally and impersonally, as the Indices show; not so the other orators.

σπεύδω, *ἄξιῶ*, *κρίνω*, *τολμῶ*, are used to form circumlocutions.

Words compounded with *περί* are not unusual: xiii 45, 10 (*περιδεής*, *περιχαρής*); 49, 2; 50, 2, 4; 67, 2; 73, 5—especially in this book.

A suffix represented by numerous examples is *ώδης*, which Schmid, iv 698, says was in a fair way to become the leading suffix of late Greek. Diodorus' adjectives in *ώδης* are formed from nouns, which is within Attic limits, Lobeck, *Pathol.*, i 458. Examples are *πυρώδης*, *ἰλυώδης*, i 7, 1; *πηλώδης*, ib. 7, 2; *γεώδης*, ib. 7, 5; *αερώδης*, ib. 11, 6; *θειώδης*, ii 12, 2; *έλώδης*, ib. 17, 5; *γυναικώδης*, ib. 23, 2; *φλογώδης*, ib. 50, 1; *καυματώδης*, iv 22, 3; *μανιώδης*, ib. 3, 4; *θηριώδης*, xiii 22, 5; *ἐργώδης*, xiv 17, 11; *ταραχώδης*, xviii 4, 7; *τελματώδης*, ib. 15, 5; *παρρησιώδης*, ib. 48, 3. Adjectives of this formation are favorites with medical writers, as an examination of words in *ώδης* in the Lexicon will show. Their frequency may be conjectured when it is known that in the *προγνωστικά* of Hippocrates there are fifteen such adjectives, several repeated a number of times.

Our author takes great pleasure in using in pairs words synonymous or nearly so. There are over sixty pairs in the first thirty-two chapters of book ii: *ἱστορίαν καὶ μνήμην*, 1, 4; *δυνάμεις καὶ παρασκευάς*, 3, 2; *παραδόξως καὶ δαιμονίως*, 4, 4; *δυσεισβόλων καὶ στενῶν*, 6, 1; *λύττη καὶ μανία*, 6, 10, etc.

PREPOSITIONS.

In addition to my own collections I have used to great advantage F. Krebs, *Die Präp. b. Polybius*; and *Präp.-Adv. i. d. spät. hist. Gräc.*

Anastrophe is wanting, as it also is in Polybius; with Dion. Hal. it comes again into use, Krebs, *Präp.-Adv.*, i 19, A. 1.

In combination with adverbs we may cite the following: ἀπέναντι, xiii 54, 2; ἐπάνω, ii 9, 3; καθότι, xi 2, 2; καθώς, xxi 16, 5; προσέτι, i 98, 8; σύνεγγυς, xii 11, 1; ὑπεράνω, ii 54, 4; ὑποκάτω, i 32, 3; ἐνάλλαξ, xi 22, 2.

Doubled prepositions are ἄχρι πρὸς iii 41, 1; ἕως εἰς, i 27, 5; ἕως ἐπὶ, xii 2, 3; ἕως πρὸς, ii 43, 2.

The following particles are placed between the preposition and its case: δὴ, iv 17, 2; δέ, xviii 2, 1; xiii 43, 1, etc.; τοίνυν, xviii 5, 2; μέν, xiii 82, 4; μὲν οὖν, ib. 84, 6; ii 12, 3; γάρ, ib. 92, 2; ii 11, 1; τε, ib. 92, 6; μὲν γάρ, ii 29, 4.

From bks. xi and xii we find that verbs compounded with two prepositions occur on an average of one to every three pages (*Teubner*). Compounds with three prepositions are very rare. Only three are given by A. Grosspietsch, *De τετραπλῶν vocab. genere quodam*, Bres. Phil. Abhand., 1895, p. 67. There are nine in Thucydides, Holmes, *D. mit Präp. zusam. Verb. b. Thuk.*, Berlin, 1895, p. 27. Of the single prepositions used in compounds κατὰ is the most usual, then διὰ and ἀπό, the first two of which especially illustrate the tendency of Late Greek to adopt the stronger expression. The remaining prepositions are grouped according to their frequency as follows: ἐπὶ, ἀνά, ἐκ, πρό, πρὸς, παρά, ἐν, μετά, περί, ὑπό, ὑπέρ, εἰς, ἀμφί; σύν and ἀντί being omitted because of the temporary nature of their compounds.

Ἀνά. Local, ἀνὰ τὸν ποταμόν, xiv 81, 4. The general use of ἀνά in the κοινή is in ἀνὰ μέσον: Diodorus, ii 4, 4; 7, 5; xi 30, 5; xiii 79, 6. Also ἀνὰ μέρος, xiii 61, 6.

Ἀνευ. Dying in Polybius, and in Diodorus rare: ii 5, 2; iv 13, 1; xii 58, 2; 77, 4. χωρίς begins in our author to take its place, Krebs, *Präp.-Adv.*, 2, 29.

Ἀντί. Rare and denotes substitution: ii 6, 9; 8, 7; 12, 1: xiii 52, 3. ἀνθ' ὧν is barely found, iv 27, 4.

Ἀπό. 'At a distance from,' xiii 6, 2, αὐλίζομένους ἀπὸ τῶν ὀπλων ἐν τῇ πόλει (Thuc., vi 64, 3, αὐλίξεσθαι ἀπὸ τῶν ὀπλων ἐν τῇ πόλει), a sense not belonging to the κοινή, Schmid, iv 626. It may be used with persons, xii 80, 2; xiii 12, 2. In τὴν ἀπὸ

τοῦ τείχους ὑπεροχὴν, xii 61, 5, cf. ii 3, 4, the prepositional phrase takes the place of the genitive, as in the N. T., Schmid, iv 624. In expressions of distance, ἀπὸ πολλῶν σταδίων, ii 7, 2; xviii 40, 2, in which there is Latin influence. Temporal: ii 4, 6; xiii 41, 1; 64, 7.

Ἄχρῃ. Four times in Polyb., more often in Diod., Krebs, *Präp.-Adv.*, ii p. 3: cf. xviii 74, 3.

Διά. διά c. gen. with ἔχω, εἰμί, γίγνομαι, very rare, as in Polyb.: δι' ὁργῆς εἶχον, xii 45, 4; 78, 5; cf. Classen on Thuc. ii 37, 2, who is fond of this. Local διά is not unusual, whereas the temporal is rare, διὰ παντός, ii 16, 3. Instrument or means is often expressed by διά c. gen., διὰ τῆς τῶν ἀστρῶν ἐμπειρίας, ii 25, 8: xiii 66, 4; 73, 6; 105, 4. Very common is διά c. acc. equivalent to ὑπέρ or ἔνεκα, an essentially post-classic construction, Schmid, iv 446, and it is sometimes difficult to distinguish διά c. acc. from διά c. gen.: xi 5, 5, μὴ διὰ κακίαν, ἀλλὰ δι' ἀρετὴν κτᾶσθαι χώραν; xviii 13, 4; A. J. P., x 518.

Εἰς. Most common preposition. Used with the plural of persons, except in the fragments, Krebs, *Präp.-Adv.*, ii 62. It may express 'ground' or 'cause': κατηγορήσας - - εἰς ὠμότητα, xviii 20, 2: xiii 101, 3. Manner is thus expressed: εἰς τὸν Μακεδονικὸν τρόπον, xix 4, 5. It often denotes purpose: xi 5, 1; 17, 4: xiii 45, 7, 9; 52, 1; 64, 6; 70, 3. There are not many adverbial phrases with εἰς: εἰς ἔδαφος, xiii 62, 4 (Krebs, *Präp. b. Pol.*, 20); εἰς μέσον, ib. 18, 2; εἰς τοῦναντίον, xi 71, 5; εἰς τοῦμπροσθεν, xiii 19, 1.

Ἐκ. The dynamic οἱ ἐκ to express the inhabitants of a place is common: xiii 48, 6; 65, 1; 69, 4; 70, 2; 72, 1; 73, 4; 100, 5; 104, 3. It may answer to a partitive genitive: xiii 14, 4; 40, 5. Gives point of view: ἐκ τῶν ἀποτελεσμάτων κρίνειν, xi 11, 2; 45, 9; 55, 6. Causal, ἐκ τῶν τραυμάτων ἀπέθνησκον, xiii 64, 7. With passive verbs: xxxi 8, 12, δοθέντες ἐκ τῶν πόλεων. Rare, as in N. T., in adverbial expressions with adjectives: ἐξ ἐτοίμου, xiii 2, 2; ἐκ τῶν ἐναντίων, ib. 101, 3; ἐκ τοῦ προφανεστάτου, xii 39, 4, cf. Classen on Thuc. iii 40, 4; Schmid, iv 447, who speaks of this as an Atticism.

Ἐν. The locative disappeared, and so we find ἐν Μαραθῶνι, xi 2, 2; 6, 4: ἐν Ἰσθμῷ, ib. 3, 3. Forms a predicate with εἰμί: ἐν

ἡλικία, ii 6, 2; ἐν ὑποψία, xii 76, 3; ἐν παραχαῖς, ib. 81, 2; ἐν τούτοις, xii 54, 7; 63, 5; ἐν θορύβῳ, xiii 98, 1 (γινόμενα); after other verbs, ἐν παραθήκῃ ἀποδιδόναι, xv 76, 1; ἐν κεφαλαίοις εἰπεῖν, cf. Krebs on Polyb., p. 74 N. 1; Poppo-Stahl, Thuc. i 51, 6. 'In respect of': δόξαν ἐν ἀστρολογίᾳ, ii 29, 2; 31, 2; xi 18, 1; 39, 2; xii 11, 3. Manner: ἐν οὐδεμίᾳ τάξει, xiii 71, 3; ii 19, 1. With genitive: ἐν ᾄδου, xi 9, 4. Time within which: ii 8, 1; 17, 7; 30, 7; 31, 5: ἐν ὅσῳ, xiii 113, 1; xv 71, 4.

"Ενεκα. ἐνεκα is preferred to ἐνεκεν (15 times), Krebs, *Präp.-Adv.*, 8. Stands first to avoid hiatus, xiii 57, 5; xii 83, 4, though not in ii 29, 5: between the adjective and the noun, ἰδίας ἐνεκα χάριτος, xv 72, 2, cf. Thuc. i 57, 4. This interposition (also between two genitives) became prominent under the Empire. Interchange of ἐνεκα and χάριν, iv 9, 3. Schmid, iv 450, for a history of the forms ἐνεκα, ἐνεκε(ν), εἵνεκα, εἵνεκεν; also Sobolewski, *De Prep. Usu Aristoph.*, Mosquae, 1890, s. v.

Ἐπί. c. gen. Local: L. L. Forman, *The Dif. bet. the Gen. and Dat. with ἐπί Used to Denote Superposition*, Baltimore, 1893; A. J. P., xviii 119. The genitive in almost every instance, rarely the dative; and occasionally the gen. c. ἐπί merely denotes *place where*: ἐπὶ τῆς Ἀσίας, xi 37, 2; ii 5, 5; Schmid, iv 628. Whither: ii 13, 1, 5; xi 3, 6; 30, 1; 31, 1; 32, 1; 36, 7; xiii 47, 6; which is said to be an Atticism, Schmid, iv 451. Temporal: ἐπ' ἄρχοντος and ἐπὶ τούτων furnish most of the examples. "In case of": xi 26, 2; 43, 1 (bis). c. dat. Local rare: ἐπὶ Δηλίου, xiii 72, 8; xi 12, 4 ("over against"). For examples of interchange of gen. and dat., cf. Krebs, *Präp. b. Pol.*, 84 A. 1. Ground or cause, often expressed in this way: ii 1, 2; 4, 3; xiii 61, 5; 87, 4. Numerals (usually πρὸς c. dat.): δευτέραν ἐπὶ ταῖς ἐνενήκοντα, xiii 82, 7. Condition: ἐπὶ τοῖσδε, xiii 114, 1. c. acc. In measurements: ἐφ' ἱκανὸν τόπον, ii 26, 6; ib. 8, 3. ἐπὶ τάδε, a favorite of Polyb., is rare: ii 9, 2. Measurement of time: ἐφ' ἡμέρας ἐννέα, xiii 56, 5; 109, 4; xi 20, 3, and often. Purpose or aim: xi 2, 4; 14, 3 (ἐπὶ τὴν σύλησιν - - - πεμφθέντες). Hostile motion: xii 82, 5; 60, 1; 72, 3; xiii 45, 2; 65, 1; 72, 3. Quarter or direction towards: ἐπὶ τὸ χεῖρον, xiii 95, 1; 12, 1; ii 27, 3; xii 50, 1.

"Εως. About half as many examples as in Polybius. Only

temporal *ἕως* was found, which agrees with Krebs' citations. *ἕως τινός*, common in Polyb., is rare: ii 56, 2, 5.

Κατά. The most general preposition in Polyb., sixth in order of frequency in Diodorus. c. gen. Local. 'Down': *κατὰ τοῦ ρεύματος*, ii 11, 5. 'Below': *κατὰ γῆς*, i 25, 6; v 7, 4, Krebs, *P. b. Pol.*, 129 A. 1. "Against": *φρούριον ἐποίησαν κ. τῆς Ἀττικῆς*, xiii 9, 2; xii 61, 1; c. *πόλεμος*, xiii 4, 5; 70, 3; *συμμαχία*, xii 75, 3, 4; *θάνατος*, xi 45, 4; *τρόπαιον*, xiii 102, 4; *βουλευσασθαι*, xiii 92, 5; *φόρος (κατὰ τῶν ἀρχομένων)*, ii 21, 3. c. acc. Very common, especially with the names of countries; and extension is not necessarily implied: ii 15, 4; 16, 3: xiii 43, 1; 108, 2. Position opposite: xiii 13, 2; 78, 2: xii 70, 2: ii 19, 4. Temporal, numerous examples, mostly with *χρόνον* or *καιρόν*: *καθ' ὃν δὴ χρόνον*, xviii 1, 1: ii 5, 3; 14, 3: xiii 43, 1; 44, 3; 54, 1. Distributive: *κατὰ πόλεις*, ii 6, 4; 8, 2; 10, 3; 16, 4 (*τὰ κατὰ μέρος*, frequent); 28, 7: xiii 53, 4; *καθ' ἑαυτάς*, ii 32, 2; xviii 5, 4; *κατὰ μόνας*, iv 51, 6. Causal: *κατὰ τὸ μέγεθος τῶν μισθῶν*, xiii 52, 5; 98, 3. Norm ("according to"): *νόμους*, xiii 43, 6; 57, 3; 86, 3; 91, 3, 4: ii 4, 6; *κράτος*, 6, 4: xii 80, 6: i 3, 6, etc. May take the place of an acc. of specification: *τηλικαύτην - - κ. τὸ μέγεθος*, ii 3, 3; 17, 5: xiii 68, 5. This last is not as common as in Polyb., who begins it, Krebs, 144. Circumlocutions: *τὰ κατὰ*, often, as in Polyb., especially with names of countries: *τὰ μὲν οὖν κατὰ τὴν Ἑλλάδα*, xiii 42, 6; 47, 2; 63, 6: xii 76, 1; 79, 4; 66, 4: ii 21, 6; 31, 9. *κατὰ* c. acc. may take the place of a genitive: *τὸ κατὰ τὸν κίονα πλάτος*, ii 8, 2; 18, 2: v 5, 1: xiii 84, 1, cf. Krebs, l. c., for Polyb. *οἱ κατὰ*, with proper name, in Polyb., but apparently not in Diod.

Μετά. As between *μετά* and *σύν*, Mommsen gives 74 *σύν*'s in the full books and 1276 *μετά*'s. Adverbial: xiii 104, 5. c. gen. For *πρός*: [*πόλεμον ποιῆσαι*] *μ. τῶν Καρχηδονίων*, xxii 18, 1, Mommsen, l. c., 391 A. 19. c. abstracts, equivalent to an adverb: *μ. μεταμελείας*, ii 4, 6; *σπουδῆς*, 8, 2; *αἰκίας*, xiii 19, 4; *προφάσεως*, ib. 73, 3; *ταραχῆς*, xii 49, 4. "In addition to": xiii 114, 1; *τὸ στρατόπεδον μ. τῶν πολεμίων*, xii 14, 1. The circumlocution of *οἱ μετά* is rare: ii 10, 4: xiii 93, 3. c. acc. Very common is *μετὰ δὲ ταῦτα*, xiii 44, 3; 54, 4; 55, 8, etc., which is the usual

correlative to *πρώτον μὲν* (τὸ μὲν πρῶτον) : ii 6, 9 ; 20, 4 ; 25, 1 : xi 71, 4 ; 77, 2 ; 79, 5.

μέχρι. Far in excess of *ἕως*, and both local and temporal. *μέχρι τινός* is a favorite phrase in some parts, as bk. xiii : 45, 3 ; 51, 7 ; 64, 7 ; 66, 6 ; 84, 4 ; 111, 5. See Krebs, *Präp.-Adv.*, for *μέχρι* in full.

Παρά. c. gen. Occasionally expresses agent, c. *ἀπεστάλη*, ii 5, 1 : xiii 64, 1 ; Rau in *Curtius' Stud.* iii 1 ff. for classic usage, which he limits to *λέγεσθαι*, *δίδοσθαι*, *ὁμολογεῖσθαι*. Polyb., Diod. and N. T. have no *παρά* c. gen. with non-personal regimen ; often in Philostratus, Schmid, iv 461. c. dat. With non-personal regimen : *παρ' αὐτοῖς* [sc. *πίθους*], xiii 83, 3. Apud : *παρὰ τοῖς Χαλδαίοις*, ii 29, 4 ; 29, 5 ; 14, 3 ; 15, 4 ; with passive verbs this goes beyond Attic usage (Krebs, *P. b. Pol.*, 53) : *θαυμάζεσθαι*, xi 1, 3 ; *ἐπαινέσθαι*, xi 31, 3 ; *θεωρεῖσθαι*, xi 46, 4 ; *καταγινώσκεισθαι*, xi 54, 2 ; *πράττεσθαι*, xiii 5, 1 ; *μυθολογεῖσθαι*, ii 1, 1 ; *αἰρεῖσθαι*, ib. 32, 2 ; *ἐκδίδοσθαι*, xi 33, 2 ; *καλεῖσθαι*, xii 70, 1 ; *ἀπολύεσθαι*, xii 74, 5 ; *ἄγεσθαι*, ib. 82, 1 ; *τυγχάνειν ἀποδοχῆς*. 'On the side of' (military forces) : xii 74, 1 ; 70, 1 ; 62, 1 ; xi 7, 4. c. acc. Majority of examples are local : *παρὰ τὸν αἰγιαλόν*, xiii 13, 7 ; 14, 4 ; 16, 6 ; 17, 3 : *παρ' ὅλον τὸν τῆς ναυμαχίας τόπον*, xiii 46, 2 ; 3, 2. Interesting is xviii 6, 1, *πρώτῃ μὲν παρὰ* (= facing) *τὸν Καύκασόν ἐστιν Ἰνδική*, cf. ib. 3, 3. Temporal. Not often as in Polyb. : *παρ' ὅλον τὸν βίον*, xiii 103, 2 ; xi 46, 1. Causal : c. *αἰτίαν*, xiii 87, 2. Contrary to : *παρὰ φύσιν*, xiii 111, 6 ; xii 48, 1 ; xi 8, 1 ; 17, 4.

Περί. c. gen. May be equivalent to *ὑπέρ* : *περὶ τῆς κοινῆς ἐλευθερίας ἀποθανουμένων*, xi 4, 4. c. dat. Polybius has one, Krebs, 101 ; Diodorus appears to have none. The dative comes back with the Atticists, Schmid, iv 624. c. acc. Local, many examples. Often the force of *περί* c. acc. is no more than that of *ἐν* c. dat. : *ἐν τῷ περὶ Κορώνειαν νεφί*, xiii 41, 3 (to avoid repeating *ἐν*) ; 9, 5 ; 34, 1 ; 36, 5. Temporal. Numerous examples in some sections : xiii 43, 1 ; 54, 1 ; 80, 1 ; 103, 4 ; 111, 1 ; 113, 1, and not often in bk. ii. With numbers : ii 18, 4 ; xiii 48, 2. After verbs denoting activity : *περὶ τὰς παρασκευὰς ἀσχοληθέντες*, xi 1, 5 ; 3, 9 ; 14, 5 : xii 51, 1 ; 55, 3 (c. *γίνεσθαι*). *σπουδῇ* takes both a gen., xi 3, 5, and an acc., ii 17, 3. Circumlocutions : *οἱ*

περί c. acc. nom. prop., an Atticism, Schmid, iv 463, and by the time of Polyb. meaning no more than the person expressed by the acc., Krebs, 103 : ii 2, 1 ; 21, 4 ; 25, 4 : xiii 5, 3 ; 12, 6 ; 40, 6 : xviii 22, 5. *περί* c. acc. equivalent to the simple gen. : τῆς περὶ τὴν νόσον δεινότητος, xii 58, 2 ; xiii 92, 5 : τοὺς π. τὸν πνεύμονα τόπους, ii 12, 2. Τὰ *περί* c. acc. is common, especially with the names of countries : ii 5, 3 ; 6, 7 ; 18, 8 ; 28, 3 ; 29, 3 : xii 42, 2 : xiii 39, 2 ; and used where the gen. would be expected : πυθόμενοι τὰ περὶ τὸν Εὐμένην, xviii 37, 2 ; xiii 56, 2 ; 112, 4, which is also the case in Polybius.

Πρό. Does not differ from Polyb., except that no *πρό* = *περί* was found. The post-classic *πρό* = "ago" (Gildersleeve, *Justin Martyr*, A. 46, 2) is represented by *πρὸ ἡμερῶν ἑκοσι*, ii 48, 8. Examples of *πρὸ τοῦ* c. infin. are xiii 30, 3 ; xviii 73, 1, cf. Krebs, *P. b. Pol.*, 38 A. 4.

Πρός. Stands next after *εἰς* in point of number. No adverbial *πρός* was found, though Polyb. has *πρὸς δέ*. c. gen. Only in the formula *πρὸς θεῶν*, xiii 28, 3 : Polyb. scarcely more. c. dat. "In addition to" : ii 2, 3 ; xi 43, 2 : *πρὸς δὲ τούτοις*, ii 1, 2 ; 16, 4 ; 27, 2 : xi 1, 5 ; 2, 1 ; 3, 7 ; 14, 3 ; 41, 4. Often in the formation of numbers : *ἕξ πρὸς ταῖς ὀγδοήκοντα*, ii 20, 2 ; 32, 6 ; 34, 1 : xiii 13, 2 ; 36, 4 ; 56, 6. This begins with Pindar, increases in tragedy, strong in late Greek, but not found in the Atticists, Schmid, iv 630. Local. Frequent in Thuc., Classen on i 62, 3 : *πρὸς Ἰμέρα*, xiii 43, 5 ; 54, 4 ; 59, 5 ; 83, 1 ; xviii 6, 3 ; 34, 6. c. acc. Local. There appeared no *πρός* c. acc. equivalent to *πρός* c. dat. Purpose : *εὐχρηστος πρὸς τὰς τε - - ὁδοιπορίας*, ii 6, 6 ; 7, 2 ; 16, 7 : xiii 54, 2 ; 63, 6 ; c. art. infin. ii 10, 5 ; 16, 7 : xi 44, 4 : xiii 49, 5 (no example with *εἶναι* as in Polyb.). "In reference to" : *πρὸς τὴν ὑπόθεσιν ταύτην πολλὰ διαλεχθεῖς*, xiii 92, 6 : often the circumlocution *τὰ πρὸς : πάντα τὰ πρὸς τὴν στρατείαν ἡτοίμαστο*, xi 2, 3 ; 16, 1 ; 35, 1 ; 56, 3 : xii 41, 2 ; 50, 4 : xiii 58, 3. Temporal. Not in Polyb. In Diod. we find *πρὸς τὴν ἐσπέραν*, xiii 111, 1 ; c. *ἔφθον*, 109, 5 ; c. *καιρόν*, 50, 3 ; 77, 5.

Σύν. The percentage of *σύν*'s is about one-half that of Polybius. The majority is with persons, A. J. P., viii 221 N. 1. Takes the place of the dat. of *αὐτός* : *νῆες σὺν τοῖς ἀνδράσι*, xi 60, 6 ; xii 3, 3 ; 55, 5 ; xiii 19, 3 ; but *αὐτάνδρους* [ναῦς], xii 48, 1 ; xiii 16, 3 ;

xviii 72, 8. For comitative dative, of military force, xiii 64, 1; 80, 5; of ships, xii 60, 6; xiii 63, 1; 76, 3; 99, 3. "In addition to": *ὑπήρχε σὺν ἄλλαις πλείοσι βασιλείαις ἢ τε τοῦ Πύρου καὶ Ταξίλου δυναστεία*, xviii 6, 2; xi 4, 5; xiv 109, 5. Krebs, *Präp. b. Pol.*, p. 37, 2, speaks of a temporal use of *σύν*, which is very rare. Mommsen, l. c., 391 A. 19, says that Diodorus remains truer to Attic usage than Polybius.

Ἵπέρ. c. gen. Local: *τὸν ὑπὲρ τῆς πόλεως λόφον*, xiii 85, 4; 40, 4. c. art. infin.: xiii 79, 2; xviii 67, 1. c. τιμωρία, xiii 43, 1; 59, 6; 91, 4. Equivalent of *περί*: c. *διαγωνίζεσθαι*, xiii 51, 1 (*περί*, 13, 5); xi 5, 5; 9, 1: *πέμπειν ὑπὲρ εἰρήνης*, xiii 52, 2: *περί* and *ὑπὲρ* in the same sentence, ii 31, 6—common in late Greek, Schmid, iv 630. c. acc. Local: *ὑπὲρ γῆν (rest)*, ii 30, 6. Very often with numbers: *ὑπὲρ τὰς δέκα μυριάδας*, ii 18, 5; xi 62, 1; 74, 1; xii 58, 2; xviii 12, 1. Superiority: *ὑπὲρ τοὺς ἄλλους*, v 72, 1.

Ἵπό. c. gen. Things may be used as agents by easy personification: *μηχανῶν*, xiii 62, 1; *κεραυνοῦ*, ib. 86, 2; *ἀσθενίας*, ib. 89, 2; *τύχης*, ib. 90, 5; *πόλεως*, xi 59, 3; *δευνότητος*, ib. 63, 6; *πνευμάτων*, xiii 100, 3; *βίας*, ib. 40, 3. c. dat. Local: ii 10, 3; not used in N. T., but revived by the Atticists, Schmid, iv 624. c. acc. Local: *ὑπὸ τοὺς πόδας ὑποπιπτόντων*, ii 19, 6; 31, 5: *τὸν ὑπὸ τὰς ἄρκτους Ὀκεανόν*, xviii 5, 3. Temporal: xi 47, 2; xviii 16, 4. Subordination: c. *τάττεσθαι*, ii 26, 8; 30, 6; 34, 2; xii 41, 3: c. substantives, ii 5, 3; xiii 64, 4; 104, 4. *λαμβάνειν ὑπὸ τὴν ὄρασιν*, xiii 111, 4.

Ὡς. As a preposition: *ὥς τὸν βασιλέα*, xviii 8, 4; *ὥς φίλον*, xvi 82, 3. With prepositions: *ὥς ὑπό*, xi 10, 2; *ὥς ἐπί*, xiii 61, 5; *ὥς πρὸς*, xii 61, 4. As a preposition it is common in Polybius and in Dion. Hal., after whom it wanes, being used only by some of the Atticists, Schmid, iv 631.

Besides the prepositions proper there are a number of quasi-prepositions. Much of what is given below concerning them is taken from Krebs, *Präp.-Adv.*

Ακολουθῶς. c. dat. xviii 1, 1; 4, 4; 5, 2.

Ἐν. In expressions of time: *ἔν. ἡμέρα*, xiii 47, 1; 56, 3; 60, 1; 62, 1; 72, 6; *ἔν. τῷ φωτί*, xiii 91, 1. With a participle added:

ἀ. τοῦτοις πραττομένοις, xii 30, 2 ; 32, 3 ; 34, 5 ; 47, 4 ; 57, 1
With persons: ἀ. τοῖς τέκνοις, xiii 58, 2 ; 92, 2 ; 111, 6. ἅμα τῷ
πρὸς τοὺς ἡτυχηκότας ἐλέφ, xiii 20, 5. Mommsen, *l. c.*

Ἀναμίξ. c. dat. xiii 89, 3.

Ἀπωθεν. c. gen. ii 4, 2 ; iv 24, 1. Comes into the κοινή
with Diodorus ; in high favor in Josephus, but disappears in
Dio Cas.

Δίχα. The example (xi 62, 3) cited by Krebs is in a quoted
inscription. Often in Dion. Hal.

Ἐγγύς. c. gen., xiii 45, 7 ; xiv 95, 4 : ἐγγιστα, xii 18, 3 ;
σύνεγγυς, xvii 55, 6.

Ἐντός and ἐκτός. c. gen. ; rest, xiii 3, 8 ; 13, 1 : motion, xiii
59, 8 ; xii 81, 2. ἐκτός after its case to avoid hiatus, iv 11, 1.

Ἐξῆς. c. gen., iii 42, 2 ; c. dat., iii 44, 3. Polybius and
Josephus also use it with a case.

Ἐπάνω. c. gen., i 51, 6 ; 67, 1 ; ii 9, 3.

Κάτωπιν. c. gen., xi 8, 4.

Μακράν. c. gen., xviii 33, 2 ; 46, 6 (motion) ; xiv 47, 4 (rest).

Μεταξύ. Often in Polyb., but loses ground in Diod. : xiii 39, 5.
ἀνὰ μέσον contends for its place.

Πέραν. c. gen., ii 12, 3.

Πλήν. c. gen. ; not as common as in lower κοινή : xiii 42, 4 ;
83, 2 ; 85, 2.

Πλησίον. c. gen. Scarce in Polyb., but third in rank of the
adverbial prepositions in Diod. (Krebs). After its case, xx 80, 1 ;
83, 3.

Πόρρω. c. gen. Only in an excerpt, xxxiv 2, 29. The com-
parative πορρώτερον to avoid hiatus, xvii 60, 3 ; xviii 71, 5.

Ἵπεράνω. c. gen. ii 54, 4 ; v 38, 4.

Χάριν. c. gen. Uncommonly prominent in Polyb., but loses
ground in later writers, though Diod. and Dion. Hal. have a fair
number : iii 39, 9 ; iv 17, 2 ; xiv 46, 3 ; ii 10, 1.

Χωρίς. c. gen. It is one of the words that take the place of
ἄνευ, which shows symptoms of dying already in Polybius. Χωρίς
begins to assume this rôle in Diodorus. "Without," xii 40, 4 ;
xiv 105, 4. "Besides," xviii 58, 1 ; χωρίς δὲ τούτων, i 1, 5 ; 31,
3 ; ii 73, 3 ; xvii 10, 4.

PARTICLES.

To be noticed is the scarcity of particles, which is a characteristic of the *κoinή*. There are also few combinations of particles.

Ἄλλά. Not largely employed, as also in N. T., A. J. P., xvi 526. Chiefly used after a negative. Introduces an apodosis, xii 59, 4. After a positive member, xiii 56, 2; 87, 2—a solecism according to Boissonade *Anec.* iii 237, quoted by Schmid, iv 547. Combinations beginning with *ἄλλά* are few: *ἀλλὰ γάρ*, xii 64, 3; xviii 59, 2: *ἀλλ' οὖν*, xi 59, 4.

Ἄμα. Not a large number of adverbial *ἄμα*'s: alone, *ταῖς ἄμα πλεούσαις*, xiii 99, 3; in combinations, *ἄμα καί*, xi 74, 3; xii 81, 5: *ἄμα δὲ καί*, xi 50, 4; 55, 10: *ἄμα - - - καί*, xi 65, 7; 73, 3: *ἄμα τε - - - καί*, xii 83, 6: *ἄμα - - - τε - - - καί*, ii 8, 3: *ἄμα μὲν - - - ἄμα δέ*, ii 6, 10; xiii 43, 4 (*μὲν* omitted in 89, 1). An extraordinary number of *ἄμα*'s is to be found in Thucydides (cf. Mommsen, l. c., p. 385 f. for the prepositional *ἄμα*). He has over three hundred *ἄμα*'s, adverbially used, alone and in many combinations with *τε*, *καί*, *μὲν*, *δέ*. In iv 30, 4 it is entirely local, *καὶ ἄμα γενόμενοι πέμπουσι*, and its force with him is often not more than that of a mere connective, i 9, 3 (Classen's note).

Ἄρα. None was found, though it is to be found in N. T., Matt. xix 25.

Ἄρα. Once in Thuc., i 75, 1. In Diod. in the speech of Nicolaus, xiii 24, 6.

Γάρ. Often introduces an explanation in O. O. with no verb of saying expressed: xi 4, 4; 9, 1; 15, 3, 4; 28, 2: xviii 17, 7. No combination was found in which *γάρ* stood first.

Γέ. Not many *γέ*'s alone, ii 18, 7; xiii 90, 6, *πρό γε αὐτοῦ*, which shows that Diod. does not employ *γέ* to avoid hiatus, as does Polyb.

Γοῦν. Rare and second word in sentence, ii 29, 6; xi 82, 3; xiii 84, 1. Often in the Atticists.

Δέ. After a negative member, xi 78, 4. Without preceding *μὲν*, xi 3, 7; 5, 3; 8, 5; 15, 3. *δὲ καί* is a favorite combination: xiii 43, 5; 44, 6; 57, 3; 59, 8; 61, 2. *δ' οὖν*, a favorite of

Theophrastus, not in large number, xi 16, 1; xiii 43, 6; 93, 1; 95, 1; 96, 3; 108, 5.

Δή. In moderate number, and the majority of the *δή*'s with relatives, ii 5, 3; xi 45, 2; xiii 45, 6; 64, 6; 77, 4; 104, 5; *ἐνθα δή*, ii 28, 1; xii 43, 2; *ὅτε δή*, ii 26, 3; xiii 90, 1; c. *οὗτος*, ii 33, 6; xi 55, 7; xiii 74, 4; *τότε δή*, xiii 99, 5; *δή ποτε*, xiii 83, 2; *δή πουθεν*, xiv 66, 1.

Διό. Between *διὸ καὶ* and *διόπερ* there is no difference beyond the avoidance of hiatus by means of the latter. Both are often used.

Ἐῖτα. Rare. c. *πρῶτον*, ii 12, 3; without *πρῶτον*, ii 28, 4.

Ἐπειτα. *δέ* is always omitted. c. *τὸ μὲν πρῶτον* (*πρῶτον μὲν* or *πρῶτον*): ii 19, 7; 26, 3; 32, 3; without *πρῶτον*, ii 1, 2; 10, 4; 26, 7; 28, 7; 29, 4; 33, 3; c. *πρότερον*, ii 32, 2. *μετὰ δὲ ταῦτα* is the usual correlative to *πρῶτον*, cf. *μετά*.

Ἐτι. *ἔτι δέ* is a great favorite in a series, in which it almost invariably introduced the third member, as xi 88, 2, *προσβολὰς δὲ ποιούμενος τοῖς τείχεσι, καὶ μὴ δυνάμενος ἐλεῖν τὴν πόλιν, ἔτι δὲ καὶ τῶν Λακεδαιμονίων ἀποστειλάντων*; ii 2, 3; 5, 3; 7, 2; 8, 7; xi 7, 2; xiii 58, 2; 60, 4; 61, 5. In his lists, as of countries, Diodorus attempts grouping: ii 2, 3 (in a circle to the point of departure); xi 3, 7; xviii 39, 6. To omit all connectives is very rare, xii 1, 5; 42, 4; xiii 89, 1. Isocrates employs *ἔτι δέ* in a manner similar to that of Diodorus: ii 2, 3, 44; iii 24, 33, 40; v 132.

Ἡ. "Than," without a comparative, *δικαίως δ' ἂν τις τούτους καὶ τῆς κοινῆς τῶν Ἑλλήνων ἐλευθερίας αἰτίους ἡγήσαιο ἢ τοὺς ὕστερον, κ.τ.λ.*, xi 11, 5.

Καὶ γάρ. In large number: ii 2, 2; 3, 3; 8, 4; 29, 4; 30, 4; xii 54, 2; xiii 81, 4; 90, 4; 92, 6; 95, 6; 110, 1. *καὶ ταῦτα* is rare, xiii 8, 6.

Μέν. Solitarium: ii 8, 7; xi 10, 4; 46, 4; 50, 3; xiii 44, 5; 55, 7. Faulty correlation of *μὲν* and *δέ* is to be met with: xii 59, 2 (*Λακεδαιμονίων μὲν . . . οὗτοι δ' ἦσαν*); ib. § 2; xi 12, 3. Involved correlation of two or more sets of *μὲν*—*δέ*'s is rare: *μὲν . . . μὲν . . . δέ . . . δέ*, xiii 106, 5; *μὲν . . . δέ . . . μὲν . . . δέ*, xii 4, 2; 7, 2; 17, 5; *μὲν . . . μὲν . . . δέ . . . δέ . . . μὲν . . . δέ*, xiii 45, 7; but generally Diodorus does not go beyond one set. *μὲν οὖν* is

a very common combination : xi 58, 0 ; 65, 5 ; 83, 4 : xiii 42, 6 ; 44, 6 ; 54, 5. *μὲν γάρ* likewise is common : ii 2, 2 ; 3, 3 ; 4, 4 ; 8, 4, etc. ; xiii 54, 7 ; 55, 4 ; 88, 2.

Μέντοι (Schmid, iii 341) is not often employed : usually with *γέ* (*μέντοι γε*) and correlated with *μέν* : ii 05, 2 ; 30, 8 ; xi 4, 3 ; xiii 90, 7.

Μήν. In negative combinations : *οὐ μὴν οὐδέ* - - - *ἀλλά*, xiii 46, ; *οὐ μὴν ἀλλά*, ii 22, 5 ; xi 13, ; 54, ; *οὐ μὴν γε*, xii 79, 6 ; xiii 56, 4 ; *οὐ μὴν* - - - *ἀλλά*, xi 16, 1 ; *οὐ μὴν* - - - *γε* - - - *ἀλλά*, xiii 55, 3 ; 86, 3.

Ὅμου. *δμου* δέ, xiii 43, 6 ; 55, 6. Mommsen, l. c., gives one example of *δμου* c. dat. in the extant work of Diod.

Οὖν. Appears to require no special mention for any peculiar usage : cf. Kalinka, Diss. Phil. Vind. Vol. ii, *De Usu Coni. quaed. apud Script. Att. antiq.*

Περ. One instance of *περ* alone, *εἰς ἑαυτὸν περ σπᾶν*, xi 69, 3. Its chief function is to avoid hiatus, and so its force is scarcely or not at all felt, cf. Kaelker, l. c., 311.

Πλήν (Schmid, iii 147, 343). In the *κοινή*, *πλήν* is often a conjunction, and does not differ from *ἀλλά*. This is rare in Diodorus : iv 13, 1 ; xiii 56, 4.

Τε. The greatest quantity of single *τε*'s is in bk. xii. Not employed to connect words. It adds a postscript after the Thucydidean fashion, xi 57, 6 ; xii 70, 5. *τε* - - - *τε* occurs in xi 10, 2 ; *τε* - - - *τε* - - - *καί* in xii 54, 3. *τε καί* is comparatively rare, though *τε* - - - *καί* is not, cf. K. Fuhr, Rhein. Mus. xxxiii 584 ff. *τε* is correlated with *ἔπειτα* δέ, xiii 69, 2 ; with *ἔτι* δέ, xiii 114, 2. On *τε* see Schmid, iv 562-4.

Τοιγαροῦν : ii 29, 6.

Τοίνυν. An Attic particle, Kalinka, l. c., p. 193, which was almost lost in the *κοινή*. Not many *τοίνυν*'s were observed : ii 1, 4 ; 4, 2 ; 29, 2.

ὥσπερ. To avoid hiatus *καθάπερ* often takes the place of *ὥσπερ* : ii 12, 2 ; 15, 1 ; 21, 8 ; xi 43, 1 ; xiii 41, 3 ; 50, 3. *καθάπερ* is legal Meisterhans, l. c., p. 2150, comes into literature with Isocrates, and is common in late Greek. We find also in comparison *οἷον εἰ*, xiii 58, 2 ; *ὥσανεῖ*, xviii 43, 1 ; *ὥσεῖ*, xii 25, 2 ; *ὥσπερεῖ*, xi 30, 5 ; *καθαπερεῖ*, xiii 27, 6.

SENTENCE-STRUCTURE.

From the middle of the fourth century B. C. Greek prose was as a whole under subjection to the periodic structure established by Isocrates, whose power was broken by Aelian and Philostratus, Schmid, iii 291. In our author the sentence is simple in structure and of short compass. There is a great uniformity of structure, which gives a woodenness to Diodorus' style. A favorite formation is that of the following sentence, xii 41, 7, οἱ δὲ Θηβαῖοι παρὰ τῶν ἐκ τῆς μάχης διασωθέντων πυθόμενοι τὰ συμβεβηκότα, παραχρῆμα πανδημεὶ κατὰ σπουδὴν ὥρμησαν; cf. 42, 1, 3, 6; 46, 2; 47, 1, 3; 48, 1; 49, 1, 5, etc. The skeleton of another favorite is οὗτος - - - πορθήσας - - -, καὶ - - - λυμνήμενος - - - ἐπανήλθεν, xii 44, 3. Participles play an important part in Diodorus' sentences; subordinate clauses are comparatively rare. Under μέν we have already seen how μέν and δέ are not used in a complicated way, nor often extend the sentence to several cola; and there is here as elsewhere a variation in different sections.

An essential of the Isocratic structure of sentences is the avoidance of hiatus. Kaelker, in the article several times referred to, has shown how studious Diodorus is in this matter. For example, he places a word in an unnatural position to avoid an hiatus, καὶ τοῦ Ἑργίου καθορμισθέντες ἐγγύς, xiii 3, 5.

A position like this last could not be due to rhythm, inasmuch as Diodorus is not strict as to rhythmical structure. He allows a heaping of long and short syllables, as the above shows. In this regard Ephorus, one of Diodorus' chief sources, did not follow his own instructions to avoid such heaping, cf. frg. 76 and 107 (Müller). Diodorus makes use of the paeon and the dactyl, especially the latter, and occasionally parts of hexameters are found—a full one in xiii 107, 2, εὐθὺ γὰρ οἱ μὲν τῶν Λακεδαιμονίων βασιλεῖς Ἀ-γῖς (the following words form the beginning of an hexameter); cf. xiii 2, 3. The endings of the cola are generally good, but occasionally iambic and hexameter endings are found: xii 53, 2; xiii 2, 4; 12, 5; 73, 3, besides other bad ones, as ~ - ~ - ~, xiii 39, 4.

As to figures—the σχήματα λέξεως—we have those of our author collected in the two unfortunate—as far as their object is

concerned—papers of W. Stern, one in the *Comment. in hon. G. Studemund*, Strassburg, 1889, pp. 147–162, the other, “*Diodor und Theopomp*,” Durlach, 1891. The principal figures are given below, and details are to be sought in Stern’s papers.

Diodorus is given to heaping A and O-sounds : xiv 1, 3 ; ii 4, 4 ; 52, 9, *θερμασίᾳ πήξασα, ξηρότητι δὲ πιλήσασα, φέγγει δὲ λαμπρύνασα*. T-sounds are also employed in a similar way for effect of the sound : i 78, 1 ; v 34, 3, *θάνατον τὸ πρόστιμον τεθείκασι* ; xii 12, 1 ; xiii 33, 2.

In balanced sentences Diodorus takes delight, but good examples of Isocolon and Parison are rare. An example of Isocolon is xii 11, 1, *πρώτας μὲν τὰς πολιτίδας, ὑστέρας δὲ τὰς μεταγενεστέρας* ; xi 11, 3 ; xiii 52, 4 : of Parison, xii 78, 5, *καὶ μόγις μετὰ πολλῆς δεήσεως τὸ ζῆν συνεχώρησαν, τὴν δ’ οὐσίαν αὐτῶν δημεύσαντες κατέσκαψαν τὰς οἰκίας* ; xiii 2, 6 ; 45, 8 ; 99, 3.

Examples of Paronomasia, of which Theopompus was very fond, are, xii 12, 2, *ἐπιτυχόντος - - ἀποτυχόντος* ; 83, 6, *κρατῆσαι - - κρατίστην* : xiii 45, 10, *περιδεεῖς - - περιχαρεῖς*, ib. 95, 1, 3 ; xiv 46, 3 ; xvii 101, 6.

Numerous are the examples of Homoeoteleuton : *ος*, ii 19, 4 ; 26, 9 : *ον*, xiii 4, 1 ; 13, 3 : *ου*, xii 62, 4 : *οι*, xi 4, 3 ; 79, 2 : *ους*, xii 54, 2 ; 63, 5 : *ων*, xii 55, 10 ; 68, 6 : *αν*, xviii 16, 3 : *ην*, xiii 37, 5 ; 50, 10 : *εἰν*, xiii 70, 4 ; xiv 9, 4 : *ουντων οις*, xii 66, 2. Chiastically arranged : *πολλῆς ἀταχίας ἀναρχίας οὔσης*, xiv 27, 1 ; xiii 94, 2.

The speech of Endius bristles with antitheses, xiii 52, 3–8. A good one-membered antithesis is xiii 48, 7, *τοὺς μὲν δούλους ἐλευθέρους, τοὺς δὲ ξένους πολίτας*. Good antitheses are rare, but see Stern, “*Diodor und Theopomp*,” pp. 13–17.

Diodorus makes much of *Question* in his speeches and his encomia : xi 46, 2 ; 59, 2 : xiii 21, 4 ; 22, 1 ; 28, 2 ; 29, 4 : xiv 65, 4.

From the preceding study we find that Diodorus follows close on Polybius in syntax, and a constant observation of the vocabulary during the working out of this paper showed that in this respect also the two authors are very closely allied. Outside of the parts of bks. xii and xiii that tell the story of the Pelopon-

nesian War as far as Thucydides holds out, no influence of the great Athenian is apparent. Dionysius of Halicarnassus is much nearer the Attic standard, while New Testament Greek is greatly inferior to that of our author.

PELOPONNESIAN WAR.

As stated in the Introduction, a direct comparison of Diodorus' account of the Peloponnesian War with its probable sources does not yield data sufficient to allow the drawing of conclusions. We shall now proceed to examine the account of that war as given by our author and show how it readily breaks into sections, evidence for more sources than one. Regard will be had for space, and so only the principal variations between the parts will be given. The portions of Diodorus to be under consideration are bk. xii 41 to end; bk. xiii 1-19; 33-107 (*the Sicilian and other history omitted*). The speeches which occupy cc. 20-32 inclusive of bk. xiii are properly omitted on the ground of their not being necessary to the investigation.

A few changes in vocabulary are interesting. After xiii 48 *διαγωνίζεσθαι* is often used, very rarely before in the Peloponnesian War: xii 70, 2; xiii 40, 2. *διαφθείρω*, more often in Thucydides than in any other author (cf. Von Essen's Index), appears frequently before xiii 42, 4, at which point Thucydides ceases; and not afterwards. To be noticed also is that the *διαφθείρω*'s of bk. xiii are, with the exception of c. 13, 4, 5, lumped in the description of the last sea-fight before Syracuse, where there is great probability that Diodorus looked into his Thucydides. In bk. xiii *ἐπιχειρεῖν* holds sway completely, whereas previously *ἐπιβάλλεσθαι* had had a decided majority. *θεωρῶ* in the present participle is often used in bk. xiii; not found in bk. xii. In this last mentioned book *τολμάω* frequently occurs, but rarely afterwards. *τολμάω* is a favorite of Theopompus, Blass, *Att. Beredsamkeit*, ii 419, 2nd ed.; but it is not at all likely that Diodorus drew this word from that author. Blass also gives as a characteristic of Theopompus a large use of *εἰμί*. This verb after xiii 42, 4 becomes twice as common as before.

These few words, which are of such a nature as not to be affected by a change in the character of the subject-matter, point, indefinitely, it is true, towards three sections: xii 41 to end; xiii 1-42, 4; ib. 42, 4-107. A further test based on an examination of the syntax will give more accurate results.

The apposition of πόλις to the name of the town, while it is common in bk. xii, does not appear after this.

As C. Schmidt, in his paper *de articulo in nominibus propriis apud atticos scriptores pedestres*, p. 29, observes that rapidity of movement prompts to the disuse of the article with proper names, so the stronger summarizing character of bk. xii, as compared with the first part of bk. xiii, causes a decrease by half in the number of articles; and for xiii 45 ff. the ratio is still less. These ratios are closely followed by the article with the names of the opposing forces in the first two sections just mentioned. Variations in towns, islands and persons show themselves in accordance with the three sections.

The demonstrative οὗτος is found some twenty-five times in bk. xii as οὗτος δέ, at the beginning of a sentence. This scarcely appears in the first part of xiii, mostly in cc. 36-42, 4. The remainder of xiii furnishes only a half dozen. Book xii has a number of epanaleptic οὗτος's, which are almost wanting afterwards.

We have the adverbial accusatives τοῦτον τὸν τρόπον, τόνδε τὸν τρόπον, τὸν εἰρημένον τρόπον in bk. xii (41, 1; 70, 1; 72, 6; 74, 6; 79, 7); only once in bk. xiii, c. 45, 8, τοῦτον τὸν τρόπον, with ἀνδραπόδων τρόπον of 15, 2.

On the whole, the aorist preponderates over the imperfect. This preponderance is, however, much greater in xii than in xiii, as may be seen in ἄγω, ἀπάγω, ἀθροίζω, διαλέγομαι, κατέχω, παρασκευάζω and πλέω, which last usually has the aorist, but the imperfect is found in xii 49, 4: xiii 15, 3; 45, 3; 50, 3; 68, 2; 72, 2. The relatively greater compass of the narrative after xiii 42, 4 may be seen in the description of battles. The battle of Mantinea (xii 79, 4-7) covers one page, whereas the battle in xiii 45-46 occupies three pages, cf. cc. 50-51; 97 ff.

There are in bk. xii only two final sentences (50, 3 ; 61, 3), while after 42, 4 bk. xiii furnishes eight. The first nineteen chapters of this book have one final sentence ; cc. 33-42, 4, five.

In bk. xiii verbs of fear are followed always by *μήποτε*, in xii mostly by *μή*.

ὥστε is followed by the infinitive, mostly the aorist, in bk. xii, the present in xiii 1-19 ; but the remainder of this latter book has a majority of presents among the infinitives, and also two indicatives. The correlative of *ὥστε* in the twelfth book is *τηλικοῦτος* in c. 59, 2 and *οὕτως* in 58, 2, the correlative being elsewhere *τοσοῦτος*. In xiii 45-107 *οὕτως* is the correlative, *τοσοῦτος* and *τηλικοῦτος* once each.

ἐπειδή and *ὅποτε* are lacking in bk. xii. The former appears in xiii at 10, 4 and 45, 1 ; 50, 3 ; 76, 1 ; the latter at xiii 40, 1 ; 45, 9 ; 45, 1 ; 46, 1. The temporal sentences of xiii 45-107 are far in excess of those in the portions preceding.

Local sentences are found at xiii 41, 6 ; 50, 4 ; 51, 7 ; 106, 5 ; but in no other part of the narrative.

Relatively speaking, there are three times as many relative sentences in bk. xiii as in bk. xii.

The conditional sentences of bk. xii—four in number—all have *ἐάν*. There is a variety in the conditions of bk. xiii, three with *ἐάν*, two with *ἄν*, two with *εἰ* and optative, and one unreal condition.

As to the articular infinitive, there are sixteen in bk. xii, twelve and twenty-one in the two parts of bk. xiii. Again, of those of bk. xii eleven are *διὰ τό's*, double those of bk. xiii, and the tense of this last is mainly the present, whereas the majority of *διὰ τό's* in xii have perfects (cf. Foresmann, *de infin. temporum usu Thuc.*, *Curt. Stud.*, vi 82, a large number of perfects in Thuc., especially bks. ii-iv). The five remaining art. infins. of xii are accusatives, except *περὶ τοῦ* ; those of the parts of xiii are genitives, nominatives, accusatives, and seven prepositions.

Inasmuch as it is hard to detect the source of a preposition or a

particle, much stress is laid upon these in the search for sources. Then, too, the adoption of them from the source is often unconscious, so the testimony borne by them is weighty.

Ἀπό. Used with persons in xii and the first section of xiii, but not with persons in the second part of xiii.

Ἐπί. c. acc. in expressions of time, once in xii and often afterwards. The same is true of *ἐπί* c. local dative. *ἐπὶ δὲ τούτων* at the beginning of each year after the names of archons and consuls is found up to xiii 34, 1; not after this point.

Κατά. τὰ κατά c. acc. of a country is common in xii and the first part of xiii, and only twice in the last section.

Μετά. μετὰ δὲ ταῦτα occurs one-fourth as often in xiii 45-107 as previously.

Μέχρι. The phrase *μέχρι τινός*, temporal, occurs a number of times in the last part of xiii, not before, though its absence is not due to a lack of *μέχρι*'s.

Παρά. Not used locally in xii, but it is often afterwards found in this use.

Περί. The phrase *οἱ περί* c. acc. of a person is distributed in the same way as the *παρά* just mentioned.

Πρό. Used locally only in xiii.

Πρός. The phrase *πρὸς δὲ τούτοις* appears in xii and xiii 1-42, 4; *πρός* c. dat. local. is found once in xii, and a deal of times in bk. xiii.

The following particles show variations in the three sections.

Ἄμα. Only *ἄμα δὲ καί* in the first part of bk. xiii, at 16, 5. Both the latter part of this book and bk. xii have several combinations. As a preposition, bk. xii shows only *ἄμα δὲ τούτοις πραττομένοις*, whereas this phrase is not found afterwards, though *ἄμα* is used with other words.

Διὸ καί. There are eighteen *διὸ καί*'s in bk. xii, four in the first section of bk. xiii, and twice after c. 42, 4.

Ἦδη. Once in bk. xii, four times in xiii 1-42, 4, after which it does not again appear.

Καί and *τε*. *τε - - καί* offers relatively three times as many examples in the first part of xiii as in the second part, and twice as many as in bk. xii. There are six *τε-solitaria* in the book just mentioned, one in xiii.

Μέν. The latter part of xiii makes greater use of μέν - - - δέ than the preceding sections in nearly the ratio 3 : 2. The τὸ μὲν πρῶτον - - - μετὰ δὲ ταῦτα of xii is replaced in xiii 45-107 by τὸ μὲν πρῶτον - - - δέ.

In regard to sentence formation, we find that the sentences of xii are on the whole shorter and have less variety than those of the following book, especially in the latter part. Here are more antitheses, parisa, isocola, paronomasia, and homoeoteleuta than in the twelfth book.

The latter part of the Peloponnesian War fills relatively about twice as much space as the narrative of the portion preceding the Sicilian invasion. This may be readily seen in description of battles, which are much longer in xiii 45-107, as already observed. Again, six and a half years of the war are narrated in this section, or about one-half the number of years in the first, though the space in each is very near the same.

From xii 41 to xii 83, 6 there is not a trace of a speech. In xii 83, 6 is the abstract of a speech of Nicias; his letter in brief in xiii 8, 6; and his exhortations to his soldiers, ib. 15, 2. After this Diodorus gives reproaches uttered by Athenians and Syracusans, ib. 17, 1, which, as well as the preceding, are in *oratio obliqua*. Omitting the speeches of Nicolaus and Gylippus, the latter part of xiii contains the speech of Endius (52, 3-8), of Callicratidas (98, 1) and of Diomedes (102, 2), all in *oratio recta*.

With this we may end the discussion of the variations between the different sections of the Peloponnesian War. That there are three sections has been clearly shown. The first extends from xii 41 to xii 82, 3 rather than to the end of the book, inasmuch as the Sicilian War begins at this point and in 82, 6 is the abstract of Nicias' speech, and the insertion of this makes the end of the book similar in character to the first part of the following book. The second section would then be xii 82, 3-xiii 42, 4. But, again, a section should be made of cc. 36-42, 4; cf. final sentences and demonstrative pronouns. This would be a third section. And the fourth would be xiii 45-107.

SOURCES. Much detail that might have been given has been omitted; but it has been clearly shown that Diodorus' narrative of the Peloponnesian War breaks into four sections. Hence, it is scarcely credible that the narrative was drawn from one source, unless that source was itself a variegated patchwork, and this does not appear to have been the condition of Ephorus, the generally accepted source. The testimony concerning him does not point to this. That he wrote 'topically' is against it. To show then that there are four sections in the narrative is to show that Diodorus made use of some other historian as well as of Ephorus.

As Collmann, *de Diodori Siculi fontibus, Marburgi*, 1869, p. 16, has observed, the first section of the narrative, xii 41-82, 3, is much closer to Thucydides than is the portion of the war from xii 82, 3 to xiii 42, 4, though Collmann says that it is due to the closer following of Thucydides by Diodorus' source. Here lies the difficulty, to distinguish between the true Thucydides and Thucydides as seen through Ephorus. The difficulty is, moreover, enhanced by the loss of this latter writer's work, in consequence of which loss he is much prized by those who seek after sources.

To see whether the material obtained in studying the different sections would be of use in determining the question of the source of the first section, we shall examine its peculiarities as above determined. We consider them first with reference to Thucydides.

διαφθείρω, often used in the first section, is a word of which Thucydides is fond, as is seen in the 152 occurrences given by Von Essen. Thucydides also likes the local *κατά*, for his *κατά*'s of the second book are one-fifth local. In *διὰ τό* c. infin. Thucydides 'riots' (A. J. P., l. c.), and this is frequently found in the section of Diodorus under consideration. The perfect tenses after *διὰ τό* are in both unusually abundant. *τε*-solitarium is an earmark of Thucydides, and we have seen that there are six such *τε*'s in the first section and one afterwards. To these few signs of Thucydides we may add the phrases *εἰς τὰς Ἀθήνας* and *ἐκ τῶν Ἀθηνῶν*, which have the article in our section and almost exclusively in Thucydides, whereas the following sections omit it. *Καλούμενος* with cities and peoples is almost confined to the first section; as, *τὴν καλουμένην Ἀκτὴν*, 43, 1; *τὸ Πίον καλούμενον*, 48, 1. It is often employed by Thucydides, ii 25, 3, *τὸν Ἰχθύον*

καλούμενον, an order common to both authors; *ib.* 17, 1; 23, 3; 55, 1.

On comparing these likenesses between Thucydides and Diodorus with what can be learned from the fragments of Ephorus, they remain unchanged, except that Ephorus occasionally employs *τε-solitarium*, cf. *Diod.*, xii 40, 4. Ephorus and Theopompus are both classed under the *γλαφυρά καὶ ἀνθηρὰ ἁρμονία* by Dionysius Hal., *de comp. verb.* xxiii, but, unlike the latter, Ephorus has no strongly distinctive marks. A study of his fragments has been made by Blass, *Att. Beredsamkeit*, ii 427–441. The use of synonymous words in pairs is one of the marks of Ephorus, which is, however, common in late Greek. Though Diodorus is fond of pairing, yet it cannot be held that he has in this a sign of Ephorus' influence. Nor was there found any certain linguistic trace of Ephorus.

There is one variation in the first section that is of much importance, inasmuch as from it we can prove the direct use of Thucydides. This is the omission of speeches. In c. 47, 1 we find that the Lacedaemonians had sent out a force under Archidamus, who had encamped before Plataea, and, says Diodorus, *μελλόντων δ' αὐτῶν δηοῦν τὴν χώραν, καὶ παρακαλούντων τοὺς Πλαταιεῖς ἀποστῆναι τῶν Ἀθηναίων, ὥς οὐ προσεῖχον αὐτοῖς, ἐπόρθησε τὴν χώραν καὶ τὰς κατ' αὐτὴν κτήσεις ἐλυμήνατα*. Beginning with a gen. absol. as he is wont to do, Diodorus was made forgetful afterwards that he began with *μελλόντων* through the phrase *ὥς οὐ προσεῖχον*. If we turn to Thucydides, ii 71, 1, *ἡγείτο δὲ Ἀρχίδαμος ὁ Ζευξιδάμου, Λακεδαιμονίων βασιλεύς· καὶ καθίσας τὸν στρατὸν ἔμελλε δρῶσιν τὴν γῆν· οἱ δὲ Πλαταιῆς εὐθὺς πρέσβεις πέμψαντες πρὸς αὐτὸν ἔλεγον τάδε*, we get our sentence to *ὥς*. The end of the sentence, from *ἐπόρθησε*, came from the words of Thucydides in c. 75, 1, at the close of the negotiations between Archidamus and the Plataeans. Diodorus avoided the speeches and so fell into a confusion, as this sentence shows. It does not appear to me credible that the above sentence could have been written, if Diodorus was using Ephorus. All other speeches of the 2nd, 3rd, 4th, 5th books of Thucydides are similarly evaded. Thucydides was hard reading to the Greek of Diodorus' time, as the criticisms of Dion. Hal. show; but it does

not appear that the speeches were avoided merely on this account.

The two speeches of Nicolaus and Gylippus are also indications that Diodorus knew something of Thucydides. Beyond abstracts of a few speeches there is nothing of this kind of composition till the very point at which speeches cease in Thucydides. Then, and not till then, Diodorus inserts two lengthy ones, as in rivalry of his great predecessor, though Bachof, *Timaïos als Quelle Diodors f. d. Reden i. B.* 13 u. 14, *Jahrb.* 129, 445–478, has tried to prove that they are taken from Timaeus. But to write in rivalry of the great men of the past is a well-known practice of the later Greeks. These late Greeks, moreover, reworked that which they emulated. By a beautiful rhetorical surprise, Nicolaus defends the Athenians, and he does it with arguments borrowed almost entirely from the speech of Diodotus in defence of the Mytileneans, Thuc. iii 42–48. The situation is the same in both. Diodotus and Nicolaus both say that they will discuss the question from the point of τὸ συμφέρον, Thuc. iii 42, 43; Diod. xiii 20, 5. Diodotus insists that those who strive after the hegemony should be lenient towards those in their power, Thuc. iii 47, and this is enlarged upon by Nicolaus, xiii 21. The one argues that injury to the Mytileneans is injury to Athens, Thuc. iii 46, the other repeats the argument in reference to the captured Athenians. Each insists that it is wrong to pass judgment on the persons on trial in a body, Thuc. iii 48; Diod. xiii 27. Every argument of Diodotus except that of c. 45 is reproduced by Nicolaus. But strong as this imitation is for a direct use of Thucydides, equally strong is the reproduction of the man Diodotus in the man Nicolaus. Neither are known in any other connection, and both are types of the citizen who counsels prudence.

From these considerations and from the linguistic proofs it is evident that Diodorus made use of Thucydides, and that the 2nd, 3rd, 4th, 5th books of this author formed the basis, with Ephorus, of the first section of our author's narrative of the Peloponnesian War.

The sources of the remaining sections of the war cannot be traced as in the case of the first. Philistus, Ephorus and Timaeus

exist only in fragments, so that the direct linguistic evidence for which we are now seeking cannot be obtained. Though there are traces of Thucydides, there is no linguistic proof that he was directly used. What has been said concerning the speeches of Nicolaus and Gylippus implies the use of him before these.

The third section came in all probability from Ephorus, as it contains a quotation from him and agrees linguistically more closely with the following section than with either of the preceding. M. Büdinger believes that in this section we have excerpts from Thucydides, *D. Universalhistorie i. Alterthume*, Wien, 1895, p. 159; but the agreeing of the two in the matter of a few words is not proof that Thucydides was used. Linguistically considered no part of this section can be assigned to Thucydides.

Xenophon, Ephorus and Theopompus may, one, or all, have furnished Diodorus with the material for the last section of the war, xiii 45-107. Xenophon, it is agreed, did not contribute anything, Volquardsen, l. c., pp. 43-47; Wachsmuth, l. c., 101. In regard to the other two, the opinion of the majority of investigators is in favor of Ephorus as the source. Because of the greater rhetorical character of this section, Holm (*History of Greece, Eng. trans.*, ii 508), following Breitenbach, assigns it to Theopompus. Prof. Freeman thinks that previously Diodorus had been overawed by Thucydides and that, now released from this influence, he rises to a higher level, *History of Sicily*, iii 437 N. 1. But he grants more to Diodorus himself and does not speak of any source.

Theopompus was a forceful writer, and certain traits of style can be made out from his fragments, Blass, *Att. Bered.*, ii 419 ff. (2nd ed.). Examining xiii 45-107 for the characteristics indicated by Blass, we find that *verbs of circumlocution*, εἶναι, τυγχάνειν, φαίνεσθαι, ὁρᾶσθαι, ἀξιοῦν, τολμᾶν, are not used more than usual; that there are no *powerful and studied words and turns of expression* that need be assigned to Theopompus; that *exclamatory questions* are wanting; that *climax* is scarcely noticeable; and that *synonymous words in three's* are not to be found.

On the other hand, the linguistic evidence favors Ephorus, inasmuch as it shows that this section is very similar to the beginning of the eleventh book, which without doubt is derived from Ephorus. Likenesses are found in vocabulary and in syntax; as,

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